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COMMUNICATIONS.

It is a fact worth laying to heart, that while God has for a long time been visiting the churches of our land with mercies peculiar and increasing, such as no other people have enjoyed, our nation, in its collective capacity, has in many respects been sinning with a high hand against the majesty of heaven. At such a period as this, and especially while our national and many of our state authorities are in session, it may not be amiss for those who believe in the duty of praying for "*all* men in authority," to make the facts set forth in the following communication, the subject of serious reflection. They were furnished by an aged clergymen of respectability:—

For the Western Recorder.

"There shall be great distress upon the land, and wrath upon this people."—LUKE xxi, 23.

Thus said the Son of God concerning Judea, and its inhabitants; and so it came to pass. And where there is a great similarity of character between two nations, the fate of the one may lead us reasonably to anticipate a similar fate for the other. A greater likeness appears between the ancient Israelites and the Americans, perhaps, than between any other two nations. The Psalmist assures us, that in his time, God had not dealt with any nation, as he had with Israel; had not bestowed so many favours, either temporal or spiritual, upon any other nation, as upon his own peculiar people. So say the people of these United States, respecting our own nation; and many foreigners say the same. But as Israel became more favoured than other nations, so in time they became more wicked than they, and were subject to heavier judgments. And now, as our own nation is more privileged than any other on the earth, it is reasonable to suppose, that if we abuse our privileges as Israel did *theirs*, God will lay his strong hand upon us. To say the least, it is much to be feared, that there will be "great distress in the land, and wrath upon this people;" and this for the following reasons:—

1st. We are an ungrateful people. The most so, probably, in all christendom. "The ox knoweth his owner," &c.; but this people, as a nation, do not, and will not consider.

2d. As a nation, we are great idolaters. I do not mean, that our people, as a body, are in the habit of making graven images, and bowing down to them, and praying to them, though there are some five or six hundred thousand of this class among our population, and the number is rapidly increasing; but I mean that we are great lovers of the world. Our people grasp after wealth; they are ever aspiring to be rich; they covet earthly things; and many riot on their dishonest gain. This covetousness, the bible tells us, is idolatry. God abhors it; and he will remember it against us. He will not forget how we disobey his Son, by laying up treasures on earth, while nations around us are dying the second death, for want of the bread and water of life, which we might send to them.

3d. As a people, we have become very intemperate. It would not be doing very great injustice to speak of us, comparatively, as a nation addicted to surfeiting and drunkenness. The variety and profusion with which our tables are spread, proves positively our inclination to gluttony. The immense sums expended for wines and ardent spirits, tell with equal emphasis upon the black catalogue of intemperance.

4th. There is great dishonesty among us. Lying, deceit, and fraud, in various shapes, are exceedingly common. There is at once, great dishonesty between man and man, and great robbery of God. A man can scarcely trust his neighbour out of sight, without sustaining an injury; and these things are not confined to the rabble. They prevail in high life; they pervade the highest circles. Even backbiting, slander, falsehood, and treachery, are found there. They abound in the city, and in the country. Our political and miscellaneous gazettes are filled with them.—They make up the trade of many of our editors and printers; and the people are willing to have it so. They pay well for being fed with lies. These things abound amongst rulers and ruled. They are found too often in the church, as well as in the world; among the *leaders* in *religious*, as well as in civil society. I do not speak unadvisedly, while I say these things. I know them to be so. Indeed, our religious journals have sometimes furnished abundant evidence that what I say is true. But God is just. He will visit for such things as these.

5th. Infidelity, in the various shades of atheism, deism, universalism, and nothingarianism, is exceedingly common in the land. God abhors all this; for "he that believeth not God, hath made him a liar." God declares that he will destroy the unbeliever in the next world; and as infidelity is becoming national, God may visit the nation for it here; for he punishes nations, in their national capacity, only in this world.

6th. Profane swearing has become so common, amongst rulers and ruled, high and low, rich and poor, bond and free, black and white, that the sin may well be considered national. God says, "The Lord will not hold him guiltless that taketh *his* name in vain." Surely, then, he will not hold a nation guiltless, when, "by reason of swearing, the land mourneth."

7th. The profanation of the Sabbath is a national sin; not only because the thing is common, and almost universal, but because that profanation is sanctioned and encouraged by *national law*. The observance of the Sabbath was appointed and commanded from the beginning. The first whole day that man ever saw, was a Sabbath day. That original law has never been repealed. God has always frowned on sabbath-breakers, and sabbath-breaking nations. Doubtless he will continue so to do.

8th. Slavery is also a national sin. That it was introduced while we were subject to Great-Britain, I very well know; but it is continued by us as a nation, these many long years since it received a death blow in the "mother country." It has been continued till the evil seems almost beyond the reach of remedy. God has not forgotten any of the sufferings and murders of the Africans, in connection with slavery. Those sufferings have been felt in our own *free* country, on the high seas, and in Africa; and though, in some respects, they are now mitigated, they have not ceased. If there is not a foreign traffic in slaves, there is a slave-trade at home, to a large amount. God remembers all these things; and, as a great statesman once said on this subject, "If God is just, I tremble for my country." Unless a very great national effort is made to remove this evil, we may rationally look for "great distress in the land, and wrath upon this people." Even should that effort be made, and the evil be removed, God may justly lay his rod upon us for what we have already done.

9th. The manner in which some of the Indian tribes are and have been treated by us, affords ground to fear that great judgments are coming upon the land. This is a national sin. The "hand of the nobles is first" in it. No nation has ever had, I believe, since the christian era began, a better title to its lands than the Indians have to theirs. No nation every binds itself to another nation, by treaty, more firmly than our nation has bound itself to those Indians. Yet many of the rulers, and many of the people, seem determined to break those treaties, to maintain no good faith in their national covenants, and to drive the Indians out of the world.—This cannot be otherwise than offensive to a righteous God. This sin is strictly national; we must answer for it as a nation; and this will be no trifle. In view of such things, ought we not to look for trouble? If it does not come, surely I have mistaken the providence of God, and misunderstood his word.

These are some of the reasons why I greatly fear that sweeping judgments are coming upon the land. The sin of this people is very great. They have no cloak for their sin; no excuse. They have nothing to palliate their multiplied enormities. This people, and their rulers, have sinned boldly, and with a high hand, before heaven, and in the sight of God. They have known their duty. The law and the gospel are in their hands. They have sinned against the light of heaven, truth, and salvation. They know that God has scourged wicked nations, for their crimes, in all ages. They are not ignorant of the rise and fall of empires. The present condition of the Jews, the curse that rests upon them—that fell upon their fathers, for rejecting Jesus, is a living witness, and has been near eighteen centuries, that God will scourge those nations, who will not submit to the King, whom he hath set on the holy hill of Zion; that he will dash them in pieces like a *potter's vessel*. Yet our nation, as such, have rejected this King, and his Father, who set him on the throne, saying to him, "Thy throne, O God, is forever and ever." Our people, and their rulers, have said, both by word and deed, "We will not have this man to reign over us." Now, therefore, unless there is a thorough reformation, a national repentance, we cannot ultimately look for any thing less than "great distress in the land, and wrath upon this people." I do greatly fear that the roll concerning us, is "written within and without;" that the writing is nothing less than "lamentation, mourning, and woe." Let every friend of God lift up his voice; let each sound the alarm, and cry aloud to God to have mercy on us.

V. D. M.

For the Western Recorder.

REVIVALS.—No. IV.

MR. EDITOR—In further illustration of the importance of "pressing sinners powerfully, and by every legitimate motive, to immediate repentance," permit me in the next place, to adduce one or two scriptural examples.

The bible informs us, that Joshua, on a certain occasion, assembled the tribes of Israel at Shechem, rehearsed to them the leading incidents in their history, in illustration of the truth and the goodness of God, and then urged them immediately, while yet the impression of his discourse was upon their minds, to come to a final decision on the great question of their allegiance to Jehovah. His manner was remarkable. "Choose you *this day*," said he, "whom ye will serve;" and he added, "As for *me* and *my house*, *we will serve the Lord*."

Was Joshua here too precipitate? The occasion was not an ordinary one. There appears to have been an excitement among the people; and he was delivering to them, perhaps, his last message. Yet possibly some will say, that the preacher erred in forgetting to tell the people at the out-set, that they *could not* of themselves make any such choice as he was about to propose to them, while yet they *must make it*, and make it *immediately*. It seems, however, on this supposition, that the error was not irretrievable. It was easily rectified; and while the people were yet on the spot, he brought them to the choice he had proposed; and led them to make by their own free, voluntary act, a dedication of themselves to God.

Joshua was a good preacher. When he saw the effect of the truth set home by the Spirit of God upon the minds of the people, he seized the favourable moment to press upon them the length and breadth of their obligation, and to bring them at once to an act of self-consecration, which they could not then but see, was their reasonable service. Conscience was roused to activity; it was on the side of the preacher; and now was his time to make the most of the impression. Joshua knew full well, that multitudes of the Jews had been idolatrous and hypocritical; yet we do not learn that on this occasion, he said a single word as to the difficulty of serving God, until they had publicly acknowledged their obligation to do so, and had signified their determination. This end accomplished, however, the preacher begins to belabour their hypocrisy, their depraved appetites and inclinations, their strong habits of iniquity. Can such men as ye are, serve such a holy God; such a jealous God; a God who will chastise you for your rebellion, and consume you for your idolatries? Such men as ye are! The thing is impossible. Ye must be different men, if ye would serve such a God as this. The people now recollect the nature of the service; but adhere to their determination. The preacher, therefore, takes them at their word. "Ye are witnesses against yourselves, that ye have chosen," &c. They reply, "We are witnesses."—"Now, therefore, put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel." The people again promise; the covenant is made in due form, and written in the book of God; and a great stone is set up as a further memorial of the transaction. Here the preacher ended; and doubtless many of his hearers became the true followers of God.

But let us suppose that Joshua had pursued a different course, such as is done by many a modern theologian. Suppose that immediately on setting forth his illustrations of God's truth and goodness, and before pressing home the subject of obligation, he had added—"Ye cannot serve the Lord. It is your *duty* to do it; ye *must* do it, or abide the indignation of God. I am commanded to tell you so. Nevertheless, *first of all*, to check your presumption, remember, ye *cannot* serve the Lord; and unless he induces you to do it by the strong arm of his power, ye *will remain forever* just as ye are." How would their souls have been filled with cavilling! One would have plead one thing, and another another; and most of them would have, for the time being, lost sight of their obligation. One would have said—I *can* choose whenever I please; another, I cannot choose, and therefore am not to blame; a third would have demanded how the seeming contradiction was to be explained on philosophical principles; a fourth would have pretended to have been waiting God's time for the needed assistanee; a fifth, in view of so much misapprehension, might have moved for a temporary postponement, till the matters set forth could be explained to the apprehension of the people. And last of all, though not least, many of the sincere people of God might have been ready to beg Joshua to desist a little; not to be driving up the people in so rash and hasty a manner, to "incline their hearts unto the Lord God of Israel." The people must have time.

How different now, would have been the result! The good preacher would have had work enough before him. Not a soul, it is probable, would then have come to a decision. He might have afterwards appealed to them again and again, with no better success, and have died at last, perhaps, before a single soul should have submitted to God, or a single idol been removed from the land.

I shall be told, perhaps, that Joshua would have been preaching the *truth* to the people, and that having done so, he would not have been responsible for consequences, but might have referred the whole result to some undefined act of divine sovereignty. But would this, indeed, have been "rightly dividing" the word of God? Would it have been giving to each "a portion *in due season?*" Speaking after the manner of men, and reasoning from the plain principles of human nature, it is not too much to say, that such a result might have been easily foreseen. True, the word might have been rightly preached, without seeing any direct fruits; but when thus divided, and unseasonably applied, no fruits but those of discord and procrastination could have been rationally expected, without the intervention of a miracle. Facts thus stated, would not have been viewed in their proper connections and dependences. The bible teaches us that the goodness of God leads us to repentance; but this would have been making it lead us merely to a discussion of the sinner's inability to repent; a discussion which would have been proper in its place; but which was not to precede, in the natural order of things, the momentous question of personal, immediate obligation.

How far the preaching of Joshua should now serve as a model for general imitation, Mr. Editor, is a question that I will not take upon me to decide. Circumstances have somewhat changed. Men have been extensively beguiled by false philosophy, and led astray by the cunning devices of the adversary. But for one, I must say, that I like the preaching of Joshua; nor can I feel it in my heart to accuse him of introducing any new measures in the promotion of a revival.

Your's, &c. WHITEFIELD.

For the Western Recorder.

THEOLOGICAL SYSTEMS.—No. I.

"Judge ye what I say."—*The Apostle Paul.*

It is a fact generally lamented by those who regard the gospel as the grand means of regenerating the human race, that revealed truth is not productive of effects at all proportioned to the number or talents of its advocates. Examples are numerous of men skilled in both common and theological learning; men too of great energy and habitual industry in their professional pursuits, who still seem not favoured by the blessing of God upon their ministrations. Many suppose the fact that God is a sovereign, a sufficient account for cases like these, while others are ready to assign a variety of reasons relating to the mode of dispensing divine truth. One reason, though not unfrequently suggested by men of more practical wisdom than human learning, has not, perhaps, met due attention. I refer to the influence of theological system. "What!" the reader may exclaim, "are you in your senses, when speaking thus of *systems* embracing the leading truths of the christian religion?" But do not be alarmed. If the common belief in regard to the value of such systems is well founded, little is to be feared from the suggestions of an anonymous writer in a weekly paper. Perhaps, however, you may think to dismiss this whole subject by the sweeping assertion, "Theology is the noblest science that engages the attention of man, and like every other science must have system!" Admitted. But have men composed a better system than God has? Have they thrown *his* truth into forms better calculated to gain it access to the human mind, than it has in its scriptural connections? If they have not effected this, may we not fear, considering the great change of dress which has been produced, that the opposite consequences have resulted? Changes so important in the mode of exhibiting truth, must accomplish great good, or do much harm.

To discuss this subject fairly, would require a more extended and elaborate research than is here proposed. My object will be answered, by suggesting some of the most obvious disadvantages resulting from theological systems as they are commonly employed. It is also to be remarked, that these evils are not to be seen in the *direct* influence of theological systems upon the mass of the christian community, but chiefly in their effects upon preachers of the gospel. In the first place, they substitute a part of revelation for the whole. Admit that the most important truths are probably embraced, yet how are we to know that our wisdom coincides with the wisdom of God, so far as to leave only chaff behind? This query is made in view of the fact, that the majority of educated preachers depend chiefly upon theological systems for their knowledge of revealed truth. They may, indeed, make the bible the ultimate test, but it is not their text book in theological studies. Here I appeal to theological examiners, and ask the ground of their frequent complaints that students know so little of the bible? The student is directed to a system of divinity. Here is his oracle. Proposition upon proposition is set forth, proved, to be sure, by reference to scripture, but so handled, that the bible grows musty by the student's side, while his system suffers equally from constant use. Is this simply the *abuse* of systems, or a necessary consequence of the prominence almost universally given them? If the latter, they have been justly charged with substituting in the preacher's mind a part of revelation for the whole. Were it true that systems are only used as helps, the bible still being the chief teacher, as the case is ostensibly, such an assertion would be improper; but facts do not warrant so favourable a supposition, except in a small number of instances. I am aware that the facts in question may be differently represented, and perhaps more justly. My only object is truth, and most willingly would I find it in a different view of systems, whose extensive use, whose defenders, and whose teachers place them upon almost consecrated ground. This subject will be resumed in a succeeding paper.

C. S. A.

From the American Pastor's Journal.

"LET YOUR LIGHT SHINE."

[Furnished by a Clergyman.]

Mr. R—— was a native of S——, a town in Connecticut. How much of his life was spent there I have not the means of knowing. At the age of forty he became an inhabitant of the town of M., in the state of New-York; then a poor man, with a small family, and actually owing more than he was worth; but he loved the cause of Christ.

The church of which he was now a member, was very small, and Mr. R—— felt it his duty to afford all the assistance possible in sustaining the preached gospel. Unlike too many professed Christians, who do little or nothing for God while they are in debt to their fellow men, Mr. R. ventured to give while he was thus encumbered. He often said, *here his prosperity began.*

His location being favourable to the mechanical business which he pursued, he was soon able to discharge all his debts, and provide himself with all the necessaries of life. In the mean time he opened his hand liberally to all the benevolent objects of the day, and his influence soon became very salutary and extensive.

At a certain time, the church and society of M., after struggling with much difficulty for two or three years, to support preaching half the time, held a meeting to see what should be done, and were about to relinquish the object, and do without the gospel, because too poor to support it, when Mr. R—— arose and said, "Brethren, I cannot endure the thought of living without preaching; I do not feel as though I could *afford* to be without the gospel; I am unwilling to give up the object without another trial;" and stepping up to the table, he took his pen and doubled his subscription, which was already known to be very liberal. His example was followed, and on the spot enough was raised to secure the desired object.

From that moment the society continued to prosper, and in the year 1825, they were able to settle a minister with a salary of 600 dollars. Soon after this Mr. R—— called on his pastor, and mentioned, that in a certain portion of the township, (it being very large), there were many souls without religious instruction; multitudes of children without the benefit of Sabbath schools, and that something must be done for them. At his suggestion, the minister visited and thoroughly explored that part of the town described, and found it in great need of help. On relating the particulars of his visit to Mr. R——, he said, with much meaning, "Something must be done for them, they must have a missionary, and we must help them; they are our neighbours, and we ought to care for them." After imploring the divine direction, Mr. R—— said, "My family will give forty dollars." Encouraged by such an example, efforts were made, and two hundred dollars were soon raised, a missionary was obtained, two hundred dollars more were raised by the people on the ground where he laboured, and the result is, that two meeting houses have been erected, two churches resuscitated and reorganised, a goodly number of souls have been born again, and they are now able to support the gospel without foreign aid.

About this time Mr. R—— heard that a small church in a neighbouring town were without a place of worship, and that they had not the means, or courage enough, to attempt to provide one. Unsolicited he sent them forty dollars, to be appropriated for a meeting house in that place. This donation has been the means, under God, of securing to that people a house of worship. Many other facts might be mentioned to show the benevolent spirit of this good man, which must be omitted, lest the reader should be wearied with the length of this article. Suffice it to say, he lived TO DO GOOD. His life, for several years, was one continued series of good works, tending constantly to advance the interests of piety, and to spread the triumphs of the *cross*. To lay up for his children was not his calculation; they well understood that their father cared much more for the welfare of Zion than he did for their *worldly* prosperity. In this they seem well satisfied; and their respect and affection for their parent corresponds with the degree of interest which he felt for the welfare of the church of Jesus Christ.—In this is illustrated the important truth, that the most certain way to secure filial respect, is to set before the household an example of consistent piety.

Mr. R—— died of the consumption, February, 1828, after a confinement of several months, during which time his faith increased, until hope was "swallowed up in fruition." It was affecting to see his family hang around his dying bed; they loved their father, and they saw in him an earnest of immortal joys; the brightening hopes of heaven glowed in his countenance as he descended to the tomb. On the day of his death the writer of this was with him several hours, but not when he expired. I said to him, "Brother R——, is all peace yet?"—He opened his eyes, and with an expression on his countenance which I can never forget, for it told of heaven, replied, "O yes, I can say, *I know in whom I have believed, and am persuaded that he will keep that which I have committed to him until that day.*" His family were all present, watching with deep interest the lingering moments of their beloved parent; several other friends were also there. I left him, though with great reluctance. All along he had told his children their father had no fear of death, because the Saviour lives. They saw it true when he sunk into the arms of death. All was now still. The eldest son looked calmly on, holding the arm of his dying father, to ascertain the exact moment when the soul should leave its earthly tenement for the abodes of immortality. His end was perfect peace; and when the silent palm had told the solemn truth that he was gone, the pious son laid the lifeless arm upon the breast, closed the unconscious eyes; then turning to his brothers and sister, said, with a smile, "*Now let us fall down, and thank the Lord that we have had such a father.*"

While the closing scene of this good man's life showed the high respect and affection of his children for their father, their subsequent conduct exhibits no less clearly the happy effect of his example upon them. It is enough to say, they walk in his footsteps, and a systematic course of benevolent action proves that the ruling principle in most of them is, *the love of doing good.*

I cannot close this interesting account, without going back, and noticing more particularly the influence of this good man upon the church of which he was a member. His charities were judicious and systematic; to him it was a pleasure to do good. It will be remembered that he was comparatively a *poor* man. His example had an effect, not so much from the amount which he actually contributed, as from the spirit with which it was done, and its proportion to his income.

At a certain time, when less than thirty dollars a year was contributed at the monthly concert, in aid of foreign missions, Mr. R—— put in regularly one dollar per month. When this was known, others more able began to say, "If brother R—— can give one dollar per month, I can;" and these collections soon increased to one hundred and fifty dollars a year. Moreover, the salary of their own minister was now more punctually paid than it had ever been, while, for the various benevolent objects of the day, nearly *one thousand dollars* a year have been raised by this church, which, but six years ago, was scarcely able to raise *seventy-five*. All this, too, while the real strength of the society has, if any thing, decreased, by deaths and removals.

In producing this happy result, nothing, probably, has had greater influence than the example of this benevolent man; and as I cast my eyes over the multitude of feeble churches scattered through our land, I am constrained to exclaim, O that each of them were blessed with one such character as the good Mr. R——. Let me also appeal to the heart and the conscience of every member of all our churches, and ask, will not some one or more in every church, rise out of the selfishness, the covetousness, and the worldliness, with which most Christians are enthralled, and be to the church and to the world what this good man was? Then your example would bless a whole community; then you might confidently expect the full assurance of immortal glory in a dying hour, and by the side of *your sleeping dust*, a devout son, in the full tide of filial respect and affection, might pour forth the utterance of a grateful heart in thanksgiving to God, that *he* has had *such a father.*

From the Boston Recorder.

PRIMITIVE CHRISTIANITY.

BY DR. BEECHER.

About one hundred and twenty disciples, after the death of their master, were gathered together for prayer, and the Holy Spirit descended upon them; and they all spake with tongues, and preached the gospel to people of many different languages. The consequence was a great excitement; a crowd collected; some mocked, and then Peter preached to them a sermon, *with an application*, and 3000 were converted. Then they had time enough for prayer and religious duties, and money enough for benevolent purposes; for each "sold his possessions, and parted them to all men as every man had need, and continued daily with one accord in the temple." Then the lame man was healed; a crowd collected: Peter preached another sermon, with an application, and 5000 were converted. The high priest and nobles are alarmed and indignant at all this excitement; they seize Peter and John, and demand of them by what authority they did so; and then Peter preaches the gospel faithfully to the high priests and nobles. The apostles are commanded to hold their peace; are threatened and dismissed; and they immediately return to their work of preaching to the people. Again they are seized and imprisoned; but an angel releases them, and they continue to preach. A third time they are taken and beaten; but they rejoice that they are counted worthy to suffer; and without any delay resume their work. The excitement spreads and increases; Jerusalem is filled with their doctrine; the opposers are in great perplexity what measures to take to stop it; till at length in a paroxysm of popular fury, Stephen is seized and stoned to death.

Here we may suppose there was a pause. The disciples probably met to consider what should be done, and to pray for divine guidance. Imagine them assembled, many countenances indicating anxiety and alarm. At length one speaks:—"Oh! the torrents of ridicule with which we are assailed! How shall we ever stand before it!" Another remarks, "I can bear the ridicule very well; but they tell such falsehoods about us, they will utterly ruin our reputation, and destroy all our influence among the people." A third feels it most deeply that they should be hated for the good which they were doing, and that these falsehoods are invented to make them odious on account of their usefulness. A fourth cannot bear the thought of being charged with wrong motives, and having all his efforts attributed to the desire of building up a party. A fifth feels disheartened, because their success is principally confined to the poor; that none of the great and rich, the priests and nobles, lend them their names and influence, but do all in their power to crowd them down. A sixth is disturbed that there should be so much noise and excitement; such a tumult, that there can be no living in the city, if these efforts should go on. Another regrets the division in families occasioned by their preaching; and another points to the blood of Stephen, and hints at a little more prudence, lest they should all be massacred together.

Now, what shall we do in all this trouble? They kneel down and pray together; they continue for some time earnestly engaged in the exercise; and the cloud begins to clear away; the heaviness is removed from their hearts; they are in an entirely different atmosphere. Now one and another begin to recollect the words of Christ; how he had foretold that all this would happen in just this manner; how he had commanded, warned, and encouraged them; promised them a mansion in his Father's house: He had gone to prepare a place for them, and sent the Comforter, to be with them till his return. And now they have only to do their duty, and leave the consequences with their Master. They see things in an entirely different light; their despondency is all gone; they go again to their work with more resolution and earnestness than ever.

Such was the spirit of primitive christianity; this is the spirit that should animate us in all our well directed efforts for the salvation of the soul.

PIOUS CRIPPLE.

A singular example of the power of religion, says the Boston Recorder, was furnished in the case of a poor cripple at Rome, in the time of Gregory the Great, anno 590. The narrative is given in one of Gregory's Sermons, in nearly the following terms:—

"In the passage through which you come to the church of St. Clement, there dwelt a certain Servulus, whom many of you knew, as I knew him, poor in goods, but rich in God, who was wasted away by a long sickness. From his childhood to the end of his life, he lay a cripple in all his limbs. Why do I say that he could not stand? He could not even raise himself up in his bed; he could never lift his hand to his mouth, or turn from one side to the other. His mother and brother were constantly with him, to wait upon him; and whatever he could obtain for alms he distributed to the poor thro' their hands. He was never taught to read; but he purchased a bible, and requested all pious men to visit him, and always asked them to read to him out of his bible. Without being able to read, he in this manner became familiar with the whole bible. Under all his pains he cherished a feeling of gratitude to God, and spent days and nights in praising Him. When he felt the approach of death, he requested his attendants to rise up and sing a psalm with him, in expectation of his departure. Though dying, he united his voice with theirs in the psalm, till he suddenly ceased to sing, and exclaimed, "Hark! Do you not hear how the praises of God resound in heaven?" And while he applied the ear of his heart to these praises of God, which he heard from within, his holy soul departed from the body." After relating this anecdote, Gregory concludes his sermon with the following application to his hearers. "You see the end of him, who bore the sufferings of this life with submission. But think, I entreat you, my dear brethren, think what excuse we can have in the day of awful judgment, who are negligent of good works, though we possess property and sound limbs, when this poor man, who had not even the use of his hands, so faithfully kept the commandments of his Lord! The Lord may not bring up as witnesses against us the Apostles, who by their preaching brought multitudes of believers into this kingdom; or the martyrs, who entered into their native heavenly land by pouring out their own blood: but what can we say, when we shall see this Servulus, whose limbs were paralysed by disease, which, nevertheless, could not hinder his works of piety?"

Such was the influence of the gospel on a helpless cripple in the city of Rome, 1300 years ago; and such was the application which a pious minister of Jesus Christ then made of this example to his flock. Every Christian, who has been in the habit of visiting the poor, will notice the exact similarity of this instance to many which he has himself witnessed in the abodes of poverty among us. Religion in its purity is every where the same; it every where and at all times has the same power to transform even the vilest character, and to make depraved man *meet to become partaker of the inheritance of the saints in light*, and to turn the deepest earthly sorrow into heavenly joy.

TEMPERANCE.

THE GROCER AND HIS CUSTOMER,

Or a Revival hindered by the opposition of Professors of Religion to the Temperance Societies.

We extract the following, says the American Pastor's Journal, from an account of a revival of religion in one of the western states:—

"There was a time during the progress of the revival, when the converting grace of the Spirit was withheld, and we feared the inquirers would loose their serious impressions, and the work stop. I endeavoured to search my own heart, and then to look about me, to discover, if possible, the guilty cause. At this time a flourishing Temperance Society had been formed in the place; but several of the influential members of the church were not attached to it, and some were violently opposed. My mind was fixed upon this as the thing which had grieved the Holy Spirit to depart from us, and without delay I felt it my duty to labour with them to have it removed. I attempted it, but the result was apparently most unfavourable. The only resort then was to the mercy seat, and I think I never felt more distress for my soul, or for the salvation of sinners, than I did for these brethren. Others, also, made their case a subject of prayer, and God heard the cry of his people. One of the above named members of the church, who had bought a grocery, and was selling scarcely any thing but whiskey, soon after joined the Temperance Society. We learned afterwards that the following was the occasion of his change. A poor inebriate came into his shop and begged for something to drink; his appearance was so filthy and squalid, that it forcibly arrested the attention of the grocer; he knew also that his family lived in the greatest wretchedness in the loft of a miserable hovel. He refused to give him any thing to drink, told him to save his money to feed and clothe his hungry and naked family, and to consider what must be the condition of his soul, if God should now call him into eternity. The man departed apparently in a rage; but soon returned, and with tears in his eyes, thanked the grocer for his advice, and begged an interest in his prayers. While attempting to pray for his poor customer, he was himself convinced of his duty, and, arising from his knees, put his name to the constitution of the Temperance Society. The customer is now a candidate for church membership, and his family are rising to a respectable standing in society.

Another member of the church, who had been quite opposed, became a warm advocate of the Temperance Society, in consequence of submiting the question of his duty to God in prayer. Another, who had been quite obstinate, abandoned the ranks of the intemperate in consequence of the following occurrence:—A friend of his had a son who had spent many years in boating upon the Ohio river; and, as is too often the case, although he had been blessed with an early religious education, he soon became dissipated, and one of the most abandoned of the river men. He had not heard a sermon for thirteen years, and it would have done him no good if he had, for he had often drank two quarts of spirits in a day. He was taken sick and brought home to his father's house. In prospect of a speedy dissolution, he was awakened, and such a change took place in his views, that, from the darkness of atheism, he thought he had come into the light of the gospel. Contrary to the expectation of all, however, he recovered; his friends indulged a hope that he was born anew. Soon after he presented himself as a candidate for communion. Knowing what his life had been, we put him off until the next sacramental season; and as he appeared to be sincere, he was then propounded for admission to the church. The day drew on; his aged and pious parents, who lived at a distance, brought their family to town, that they might have the pleasure of seeing their prodigal son enter into a public covenant with the people of God, and sit down with them to commemorate a Saviour's love. But, alas, the day previous, an old comrade of this man, unwilling to loose his company so soon, laid a snare to entrap him, and he was taken; that evening, as his gray-headed father looked round the church after meeting for his son, he found him at last overpowered with liquor, and sunk down to sleep upon one of the seats. The family gathered around him. "Oh, brother! brother!" said his sister, and filled the house with her cries. "Oh, my son! my son!" cried his father, "how much rather had I followed you to the grave."—We saw in the blighted hopes of this heart-broken family, some of the consequences of intemperance. The church member of whom I have spoken was there; he remembered he had drank, and advocated the use of ardent spirits, in the presence of this very man, and said much against Temperance Societies. A faithful servant of Christ took that opportunity to urge his guilt upon him, and he enrolled his name among the friends of the temperance reformation. Through the great mercy of God the work of grace went on, and we have reason to hope, that the fall of this man in the hour of temptation, will be the occasion of the salvation of his soul.

From the Genius of Temperance.

Temperance Taverns are becoming more frequent on our public roads, and I am confident, Messrs. Editors, you will soon have the pleasure of informing the friends of temperance, that some of the best public houses are on this principle. We hope those already established will be patronised by the friends of temperance, as it will be an inducement for other tavern-keepers to banish ardent spirits from their bar rooms. In fact I conceive it to be the duty of those friendly to the cause of temperance, to patronise temperance houses, when they can be as well accommodated as they can at the rum selling establishments.

I hope (in fact it has been intimated) there will be a line of steam-boats on the Hudson the next season, from which ardent spirits will be excluded. Boats on the temperance plan, would be patronised specially on that account, particularly by the ladies; it would be a guarantee against confusion, and a pledge for good order.

A FRIEND TO TEMPERANCE.

From the Journal of Humanity.

INSANITY CAUSED BY THE USE OF TOBACCO.

Professor Stuart's able letter on tobacco has been the subject of discussion in many companies; but still, probably, intemperance, dispepsy, hypochondria, tremors, loss of appetite, and general debility, are supposed to be the greatest evils arising from the use of that weed. Facts, however, can be advanced to show, that to this catalogue of ills, we may add that most appalling of all visitations, *insanity*.

A well known instance occurred a few years ago, in the case of a young gentleman of liberal education and refined manners, not intemperate, who took to smoking, and in the delirium occasioned by it, put an end to his own life. Regard for the feelings of mourning friends forbids the mention of his name and the particulars, with all of which I am acquainted. Other instances of the loss of reason in temperate drinkers, who used tobacco freely, are well attested; and I ask those of your correspondents who may be acquainted with such facts, to communicate them for your paper, and oblige

HUMANITAS.

PROSPECTS IN ENGLAND.

The following sentences are from the London Monthly Review for November:—

"It is literally true, that the quantity of the latter liquid [gin], drank in this country every year, for the last few, would form a lake as large as that of Geneva, and quite sufficient to float some of the largest men of war that were ever launched from the British shore. Throughout the country there is a most auspicious promise of amelioration. How striking is the expedition with which the grand institution of Temperance Societies, commenced and matured among the free & virtuous minds of republican America, has been imitated in this country! Most happy is it, that the purpose of limiting, if not wholly eradicating, the vice of drunkenness in England, is the result of the spontaneous concert, in a great measure, of the people themselves. In the north of Ireland the virtuous crusade against intoxicating liquors, begun on the other side of the Atlantic, has been prosecuted with the most praiseworthy zeal and determination; and delightful it is to reflect, that a sympathetic spirit has manifested itself in England, and nowhere more cordially, than in the thickets of our manufacturing towns, Manchester, Leeds, &c. &c., and several places in Scotland containing a large proportion of operatives."—*ib.*

ABSTINENCE "AS A MEDICINE."

A gentleman now in this city, who had been seriously indisposed, called upon Sir Astley Cooper, in London, to get the benefit of his advice. Sir Astley told him, that in order to recover his health he must entirely abstain from wines and all ardent spirits; but that if he used only the small quantity of three glasses in a day, before the end of one year he would be a dead man. The gentleman, who had not previously indulged beyond what are called temperate bounds, now totally abstained, and the consequence was that he soon completely recovered, and has ever since enjoyed an excellent state of health.—*St. John's Gaz.*

New-Hampshire.—New-Hampshire enlisted early in the cause, and has furnished some of its most efficient champions. We are indebted to that state for four published addresses by Kittredge, (a name intimately associated with the cause, both in this country and in Europe); for one by Professor Mussey; one by Rev. Mr. Rankin, (the present efficient secretary of the State Society); two by Rev. B. Stow; one by Joel Parker, Esq.; one by Rev. N. W. Williams; one by Rev. A. Carveno; one by Rev. President Lord, and perhaps others. These are exclusive of such as have been published in the newspapers. Among the latter, one by the Rev. Professor Hadduck, which appeared in an early number of this Journal, is worthy of special mention.

Population of the state, according to the census of 1830, 269,533.—*ib.*

Ohio—In his late message, Gov. Trimble commends the promotion of temperance to the attention of the Legislature, in the following language:—

"To induce those of our fellow-citizens engaged in retailing ardent spirits, in small quantities, to seek subsistence and wealth in other employments, less ruinous in their consequences to the peace and good order of society, and to the happiness of man, would be to gain over the monster, intemperance, a signal victory—a victory, that would entitle and secure to those who would achieve it, enduring fame. A measure that would effect this object, and deter others from engaging in this pursuit, if it did not contribute to the perfection of our jurisprudence, would very much diminish the necessity of its exercise. I therefore recommend this subject to your serious consideration."

North-Carolina.—A State Temperance Society has just been formed in North-Carolina, and Rev. Thomas P. Hunt is employed as its agent.

INTELLIGENCE.

ESSEX CONFERENCE OF CHURCHES.

This conference, as appears from the Boston Recorder, held a meeting at Danvers on the 12th instant. All the churches within its bounds are supplied with pastors; all are walking harmoniously in the order of the gospel; prosecuting in its various branches, the cause of benevolence; carrying forward the work of entire abstinence, &c.; though but few of them have been favoured with signal revivals:—

"Among the particulars enumerated, it was stated that the churches connected with the Conference were taking measures to support a Sabbath school missionary in the valley of the Mississippi; that twelve or fourteen young men from this Conference are now pursuing their studies preparatory to the gospel ministry; that there are now in the field of God four ordained ministers of the gospel, one foreign missionary who is at the head of a theological school in India, and two female missionaries in Burmah, who have been trained up in the churches connected with this Conference. The churches are also taking active and efficient means for the repairing of the waste places within their own borders.

The churches which have been blessed with revivals of religion, are that in Topsfield, and the third church in Beverly. The seriousness at Beverly commenced in June last; from sixty to eighty persons, for the most part between the ages of 18 and 25, have been constant attendants of the inquiry-meeting; most of whom were connected with the bible class; and a large proportion of them with the Temperance Society and Sabbath school. There were some younger than 18, and a few older than 40; and a considerable number were heads of families. There have been about sixty hopeful conversions; eight or ten had cherished hopes previously; thirty-seven have made a profession of religion; and several more are expected to unite themselves with the church at the next communion. During the same period, fourteen have been received from other churches; twelve of them from the first church (Unitarian) in Beverly; making the whole number of additions, for the year, fifty-one. The revival has given a fresh impulse to the temperance cause; for 100 have since joined the Society, on the principle of total abstinence. This Society was established in June, 1829, with *five* members; and now numbers 285, of whom 183 are females. The pastor of this church, and some of the members, are ready to adopt the principle of total abstinence from distilled spirits, and from the traffic in them, as a condition of church membership, in respect to those who offer themselves anew as candidates for admission; and most of the members who have been brought in by the late revival, have the same feeling. As an evidence of the thoughtful character and beneficial influence of this revival, it may be mentioned, that since September last, 112 sets of Scott's Commentary on the Bible have been purchased in this place. Three fourths of these were complete sets; the remaining one fourth, the New Testament only. Two thirds of the whole were taken in the third parish; though probably this parish was as well supplied with this excellent family book as any other parish in New-England. The baptist church in Beverly has shared largely in the revival, having had, it is supposed, the greater number of conversions.

The church in Topsfield had long been in a state of depression and despondency. For eleven years previous to the present revival, but eleven persons from the town had made a profession of religion in that church. Since September last, forty-one have been received to the church by profession; of whom a considerable proportion are young men and heads of families. The attention still continues, is characterised by great solemnity and stillness; and it evidently appears as the work of the Holy Spirit, producing that *faith which worketh by love, and purifieth the heart, and overcometh the world.* The temperance reformation has kept steady pace with the revival; leading both the drunkard and the temperate drinker entirely to forsake their cups, and to *be filled with the Spirit*, instead of being *drunk with wine, wherein is excess.*

After the reading of the report, Rev. Mr. Badger, of Andover, was requested to give some account of the happy revival with which God has recently blessed the south church in that town. This church is not connected with the Conference. At the close of the morning exercises, the audience was addressed by Mr. Stowe, and Dr. Beecher, of Boston, whose remarks were based on the solemn and joyful tidings to which they had been permitted that morning to listen, and designed to impress on the followers of Christ their obligations to gratitude, to self-denial, and to increased activity and devotedness, in these days of the *right hand of the Most High.*

In the afternoon, a very impressive sermon was delivered by Rev. Mr. Hitchcock, of Randolph, from John iv. 35; intended to impress on Christians the duty of *immediate* activity in the service of Christ, and to expose the folly and wickedness of pretending *to wait God's time*, while we live in indolence; as it is always God's time when God's children do their duty. The communion of the Lord's Supper was then administered to between five and six hundred of the professed followers of Christ; a collection taken in aid of feeble churches; and the congregation was dismissed, while every heart seemed melting with christian affection, and every tongue ready to break forth in praises to God and the Lamb. *It was good to be there.*

The services at the communion table were performed by Rev. Messrs. Adams, of Cambridge, Fitz, of Ipswich, and Dr. Beecher.

The character of the exercises was of the most rational and christian like stamp. We hardly know where an objector to church conferences would find a loop to hang a doubt upon. Every account of revivals which was given, every instance of conversion which was related, was neither more nor less than a practical commentary on the text, "*Let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*"

While detailing so many instances of revival in the churches of this favoured land, it is sometimes profitable to reflect, that for one such instance, there may probably be ten of the opposite character, which need a special interest in the supplications of God's people. Witness, for example, the following picture, drawn by the Evangelist, of the

CITY OF NEW-YORK.

"There is great need of a revival at this time. Besides the fact that a hundred souls, for whom Christ died, go into eternity every week, and their redemption, so unspeakably precious, "ceaseth forever," it is to be considered in how many ways the enemy is now coming in like a flood. The snare of worldly prosperity is very powerful here. The theatres have measurably recovered from their depression, and are again opening wide "the way to the pit." Lottery offices have been amazingly multiplied within a few months. Gambling establishments are increased, and have successfully resisted every legal measure for their suppression. Lewdness prevails to a horrid degree, and has almost ceased to court concealment. The temperance reformation has not secured the efficient support of either ministers or churches in any general degree; and it is said that on new-year's day, even some ministers were not ashamed to decorate their tables of refreshment with hot whiskey punch; while multitudes of church officers are still engaged in dealing out the poison from their stores. The Sabbath is a day of recreation and of intemperance to a vast proportion of the men in the city. Profane swearing, particularly among boys, shocks the pious ear continually. And how can we get along without a revival?

"At the same time, the means which are in operation to systematise wickedness, and to give to lust and passion the sanctions of science and the aids of genius and art, are beyond what this country ever saw. New-York is essentially the head-quarters of all that atheism is now doing to poison the life-blood of our community. Here is a depository, in which are placarded, "Bibles and Bible Gods sold here," and where Jehovah is exhibited to scorn in the emblems of his majesty, with which scripture has shadowed forth his glory. Here is printed that paper, under the conduct of a lewd woman and her parasite, which boldly proclaims that "there is no God," and that this world was not made; and which assails all religion, all government, and all those institutions of society, which respect the marriage relation, and the rights of property. The old world is weekly pouring in upon us a multitude, whom the oppressions of tyranny, and the corruptions of an established church, have rendered deadly hostile to the very name of religion and law. Popery also numbers at least thirty thousand adherents among our citizens, having consciences which can be cleared from the guilt even of perjury or murder by the word of a priest. And do we not need a revival?"

Spanish-Town, (Jam.)—The children mentioned in the following delightful picture, (says the Vermont Chronicle), we suppose to be all slaves, or children of slaves. Who would not be pleased with the thought, that they have so effectual a sweetener of toil?—

"In June last, a public examination of all the schools was held in the chapel, when the rewards, received from some kind friends in England, to whom my most grateful acknowledgements are due, were distributed; and when all the children present, amounting to upwards of 300, dined together in the chapel yard, beneath the shade of orange and other fruit trees. In addition to what has already been said of their proficiency in reading, &c. I cannot omit to mention their progress in singing. We have now a choir, composed of boys and girls from the school, which would not disgrace the most polished congregation in England, and most of them, during the last two years, have acquired an accurate knowledge of upwards of one hundred and twenty tunes. The passion for vocal music among the people of this country generally is very great; and it is a pleasing fact, that in a great measure, through the instrumentality of these children, (I speak from my own knowledge as to things around me), the cottage, the workshop, the streets, the fields, the mountains, and the woods, are echoing forth praises to God and to the Lamb. The Sabbath school library has been found very useful, but it is so small, that the books have all been read, and some of them twice over."

Sabbath Protection Society.—On Monday evening, the 22d ult. a public meeting of this Society was held at the Queen's Head tavern, Holborn; Mr. J. Copeland in the chair.

The Chairman commenced the business of the meeting, by reading the rules of the Society, and the minutes of the committee meeting, which were unanimously confirmed. After some additional rules were adopted, the Chairman informed the meeting that its next business was to consider of a petition to be presented to Parliament in furtherance of the objects of the Society.

The "World" here gives an abstract of the addresses of several gentlemen, and then proceeds as follows:—

After some further conversation, in which Messrs. Bourne, Hughes, Sweetland, Pitts, Hill, and others, took a part, it was agreed that prompt measures should be adopted for getting the signatures of the public to this and similar petitions, and that in order to carry this into effect, the metropolis should be divided into districts, and sub-committees established therein, who should hold early public meetings to draw the attention of the public to the question, and that, if possible, the petitions should be presented this session.

Some proposed addresses to the public, to be printed in the form of small tracts and pamphlets, were also read; after which thanks was unanimously voted to the editor of the *World*, for his attention to the interests of the Society; who said, it was always satisfactory to have the thanks of honest and respectable men. He was satisfied that if they persevered they would accomplish a work of greater magnitude than might be imagined; that which seemed in itself of little or no importance, rose to importance when considered in a religious view. The prosperity of a country was intimately connected with the due observance of the Sabbath, and the progress of religion. Therefore, in pursuing their object they were promoting the happiness of their country.

Thanks being voted to the Chairman, the meeting broke up.—*London World, Dec. 6.*

Remarkable Coincidence.—Within a few weeks past, the attention of the benevolent in this city has been turned in a particular manner to the deplorable condition of vicious and abandoned females.

Before this fact could have been known abroad, we received a communication from a neighbouring city on the same subject.

And while he was yet speaking, an arrival from Dublin brought the letter of Dr. J. Harvey, (published in our last), to the secretary of our City Temperance Society, in which he alludes to the same topic, and very beautifully appeals to the "history of Mary Magdalene," in support of his firm conviction that successful efforts might be made to reclaim them, and for this object, *the christian world will ere long make such exertions as were never known before.*

How will it gladden the heart of that worthy "*Friend*," to know that in this hemisphere the effort is already commenced.

Have we not reason to hope that in this, as in other instances of benevolent operation, so remarkable a coincidence of *thought*, will prove a forerunner of a coincidence of *action*, and of *success?*—*N. Y. Gen. of Tem.*

Andover Theological Seminary.—The annual catalogue of officers and students of this seminary is just published. The faculty and instructors are, *Ebenezer Porter*, president, and lecturer on homiletics: Rev. *Leonard Woods*, Abbot professor of christian theology: Rev. *Moses Stuart*, associate professor of sacred literature: Rev. *Ralph Emerson*, Brown professor of ecclesiastical history: *Edward Robinson*, professor extraordinarius of sacred literature, and librarian: Rev. *George C. Beckwith*, instructor in sacred rhetoric. The Bartlet professorship of sacred rhetoric is vacant by the resignation of the President, the state of whose health, we are happy to say, enables him to spend the present winter here, and to attend to the duties of his office. Resident licentiates, 9; senior class, 51; middle class, 46; junior class, 42: Total, 148. Among the students, are graduates of seventeen colleges and universities, and citizens of twelve states.—*Jour. Hum.*

Christian Observer.—From a prospectus lately issued by the directors of the Christian Observer, it would appear, that that periodical has been many years honoured with the correspondence of individuals of distinguished eminence in the walks of christian literature. Among the names published are those of Bishop Heber, Dr. Claudius Buchanan, Hannah More, Mr. Hey, Mr. Wilberforce, Mr. Henry Thornton, M.P., &c. &c. A testimony, too, in favour of the work, from the Baron de Stael, is interesting, as showing the liberality and charity of feeling which characterised that eminent nobleman. *Bost. Rec.*

Widow's Fund.—A contribution is taken annually at the Hudson-River Baptist Association, for this fund, after the delivery of the introductory sermon. The churches, with few exceptions, raise something for its increase yearly. The amount of this fund is now near one thousand dollars. They have as yet no widows to impede its increase. *An excellent example.*

Sabbath Schools.—A person who superintended a country school, at Hopewell, N. Y. for the term of three years, informs us, that during that time, there were more than one hundred hopeful conversions in the school.—*Bos. Rec.*

REVIVALS.

New-York City.—The four days' meeting we alluded to last week, as having been held in reference to the state of religion in New-York, by many of the churches in that city, was resumed the next week, (week before last), and continued till Saturday, with increasing interest. Among the clergymen who took part in the various exercises, we recognise the following familiar names:—

Rev. Drs. Spring, Snodgrass, Woodbridge, and Cox: Rev. Messrs. C. Mason, Ebenezer Mason, Erskine Mason, Norton, Parker, Ludlow, Baldwin, Peters, Crane, White, McCartee, Krebs, Rice, Murray—Caroll, of Brooklyn, and Dickinson, of New-Jersey.

The meetings were conducted much after the usual manner, and appear thus far to have been attended with happy results. The Evangelist says, that in the two presbyteries thus associated, first and third, "new cases of conviction and conversion came daily and hourly to the knowledge of the pastors."

"We have attended several of these meetings, (says the same paper), and have felt them to be seasons exceedingly precious. With peculiar and thrilling emotions have we listened, while the watchmen of Zion expressed their severe grief, that they and the people of their charge have, by neglect of prayer and effort, stood in the way of an extensive revival; and have slumbered and slept, while in this city there are probably more than *one hundred and fifty thousand unconverted souls*, who are of sufficient age to know the God of redemption!

"It was with feelings of indescribable interest, that we beheld them uniting *as brethren* in their labours and supplications, while they endeavoured to bring sinners to Christ, and to lead the people of God up to this glorious work. They felt that they were enlisted in *one cause*; that they had *one interest*. They took each other by the hand. The people beheld it. The impression was deep, and the influence happy.

"We call on all the friends of Zion to pray that this revival may continue, and extend, till it become general throughout the country. So far as our voice shall reach, we call on all Christians to aid this work by their prayers; to pour into the ear of Heaven the effectual, fervent prayer, in behalf of the many thousands here who are ready to perish. How immeasurably important is a general revival in this place;—what a stupendous enterprise of benevolence, the conversion of this city; how mighty the bulwarks that defend this strong hold; how pressing the need of heaven's aid; how loud the call *to you*, for "the prayer of faith." Oh, Christian, *awake, awake at such a call!*"

Six o'clock morning meetings were well attended; and Tuesday last was set apart for special humiliation and prayer. Inquiry meetings are held in ten or more of the churches.

"We are informed (says the Observer of the 5th inst.) that meetings, similar in character to those in the presbyterian churches, are to be held throughout next week, [which was last week], by the reformed Dutch churches. We may also add, that the awakening affects in some degree the churches of all the evangelical denominations in the city.

"Some interesting facts might be mentioned, in illustration of the nature and extent of the excitement which prevails; but it is not thought desirable at present to go into particulars. All we can say is, that the most intelligent and experienced Christians among us regard the present as a crisis of intense interest in our history, and they earnestly hope that their brethren in every part of the land will remember this city in their prayers."

Private letters of a most interesting character, have also been received in this village from the city; but for the present we are not permitted to publish their contents.

Albany.—The revival in Albany, we learn, is increasing. Rev. Messrs. Lansing, Aikin, and Frost, of this vicinity, have gone there to attend a four day's meeting. The Telegraph, of Saturday, contains the following postscript in relation to it:—

"*Four Day's Meeting in Albany.*—Religious services commenced yesterday morning, at 10 o'clock, in the 4th presbyterian church in this city, and were continued in the afternoon and evening. It is intended to have three public services on each successive day, till Monday night. The Lord's supper is to be administered to-morrow afternoon. Several clergymen from abroad are present and engage in the exercises. The congregation was addressed yesterday by Rev. Mr. Van Vechten, of Schenectady, and by Mr. Aikin and Dr. Lansing, of Utica. Two letters were read, which had just been received from clergymen in New-York, that the work recently commenced in that city, had already assumed an aspect of unexampled interest.—The number awakened, and of hopeful converts, was increasing daily."

Lansingburgh, Waterford, and Brunswick, are now among the places highly favoured with divine influence. Thirty, we understand, were received into communion at Lansingburgh, last Sabbath week, as some of the first fruits of the work; and many more are hoping.

Western Part of the State of New-York.—A clerical correspondent at the west writes to a friend in this vicinity, that the work of the Lord still prospers in Rochester; that a revival is going forward at Buffalo; and at Ridgeway, Orleans co. Also, that there is some excitement in Newark and in Canandaigua.

"I learn," he adds, "that God is working powerfully at Seneca-Falls. In Marion, seven miles north of Palmyra, the work is also powerful. In Palmyra, the work has been some time in progress, and has increased since I visited the place. Many are hoping; probably, in the different parts of the town, not less than one hundred. The work has increased, I believe, up to the present time; and now, Jan. 19, some appear to be converted every day; and sometimes two or three of them. The work has also taken hold of the higher classes, embracing among them professional men, &c. I mention these things, to tell you what kind of materials God is preparing for his service. We have a lecture or prayer-meeting every evening; and our meetings are thronged. I have never known sinners cavil so little.

"*Jan. 20th.*—I have just heard that the work of God is greatly increased in Newark, eight miles below."

Geneseo is mentioned by another correspondent, as exhibiting at the present time some very pleasant tokens. Among other things there, the high school has been specially blessed.

We have an impression, from all that can be learned by private letters, and by oral testimony, that almost every town within forty or fifty miles of Rochester is favoured more or less with the special presence of the Lord. The Rochester Observer says as much as this, in a number which has this moment come to hand.

Michigan Territory.—Extract of a letter from Rev. C. G. Clarke, to the secretary of the A. H. Missionary Society, dated Dexter, Washtenaw county, giving a view of the labours of one year:—

"This church originally contained *ten* members. The whole number is now *forty-one.*—*Eight*, who held certificates, were prevented from presenting them at our last communion, and some more fruits of the revival will probably be gathered in at our next. You have thus the result of what has been done under your auspices.

"The year past has been one of unusual religious interest throughout the territory. With all our churches it has been a year of prosperity; with some it has truly been a year of the "right hand of the Most High." I fully be-

lieve that still greater good remains in store for us. If the means of grace shall in a good measure be commensurate with the rapid increase of our population, by God's blessing, the waves of infidelity will be stayed in their progress, or rolled back from our shores."

Oxford, Grenville Co. N. C.—Extract of a letter from Rev. N. H. Harding, to the secretary of the American Home Missionary Society:—

"It is now about six or seven weeks since a revival commenced among us. The first convert was a Sunday school scholar. For the first ten days, the work, with two exceptions, was confined to the young ladies in brother Hollister's school, who were also members of the bible class. Ten of these, most of whom were the oldest in the school, have, as we hope, found salvation in the Son of God. Since that time, the work has been spreading in the village, and about twenty, in all, are rejoicing in hope. Several others seem to be under deep convictions; the people of God are alive, and I hope the good work has just begun. Some of the most stout-hearted have been bowed down; some of the most vicious reformed. To you, who are accustomed to hear of the conversion of hundreds, this will seem a small affair; but to us it seems great, and we hail it as the dawn of a better day. There are indications of a better state of things in several congregations around us."

Charlestown, Indiana.—Extract of a letter from Rev. L. Cobb, to the secretary of the American Home Missionary Society, dated the 2d ult:—

"The Lord has graciously revived his work, and we have had a cheering, though not an extensive refreshing from his presence. In the months of September and October, we admitted as members of this church twenty-four persons. Others have recently, we hope, submitted to Christ, who have not yet made a public profession of their faith."

WESTERN RECORDER.

UTICA: FEBRUARY 15, 1831.

Making a Will.—Many wealthy men, who give little during their life-time for the furtherance of benevolent objects, excuse themselves by saying, that they mean to leave "something handsome" for such objects, as they are leaving the world. This is about the same as to say—Let us worship mammon while we can; and when we enter our graves we will leave it behind us. Let us hold on to our covetousness here; and we will relinquish our grasp at death. A correspondent of the Boston Recorder proposes that such persons be urged immediately to make a will; since death may otherwise surprise them with the work unfinished, and benevolence, after all, be robbed of its claims. This is a most reasonable suggestion. Life is uncertain. The wealth of the rich often descends upon worthless children; and at best, their offspring may have enough left to ruin them for both worlds, even after the "something handsome" for benevolent objects shall have been fairly deducted.

The writer supposes that about one twelfth of the twelve millions of our population, may have property to be thus disposed of by will; and that as a generation passes off every thirty years, one thirtieth of this million who hold property may be supposed to die every year. Three hundred and thirty-three thousand three hundred and thirty-three owners of property, then, are by this calculation to die the present year. Should each of these, upon an average, bequeath no more than $20 to benevolent objects, the sum would amount to $666,660! Or suppose that only one third of these three hundred and thirty-three thousand three hundred and thirty-three owners, were willing to give at all in aid of charitable objects, and that these would bequeath on an average $100, which is surely an estimate low enough, we then have the round sum of $11,111,100!

What a sum is this to be raised annually! No doubt it would be realised, if all who "mean to do something handsome" at death, would do it while living.

Plan of Benevolent Associations.—A plan has recently been adopted by the presbyterian congregations of this village, for the purpose of promoting the leading objects of benevolence in a systematic way. The plan promises utility: and it has been suggested to us, that members of the Oneida Presbytery might like, perhaps, to become acquainted with it. It may, however, suffice for this purpose, merely to exhibit the following constitution, which has been adopted by the First Presbyterian Church:—

CONSTITUTION.

Of the Benevolent Association of the —— Presbyterian Church and Society, in ——

Whereas we believe that a more definite and systematic plan of charity, than what is generally practised by churches and congregations, would enlist more of the friends of Zion in the work, and remove the necessity for such frequent applications for money by public agents: Therefore,

Resolved, That this church and congregation will form, and we do hereby form ourselves in to an association, to be called the "Benevolent Association of the —— Presbyterian Church and Congregation, in ——," on the following plan:—

1. Application shall be made to the members of this church and congregation, to subscribe an annual sum, to be paid in equal monthly instalments.

2. The subscribers shall pay their subscriptions at the monthly concert, by enclosing the same in a piece of paper specifying the amount and name of donor.

3. The money thus collected shall be appropriated to the following objects, according to their comparative claims and importance, namely, home missions, foreign missions, bible cause, education cause, tract cause, and Sabbath schools.

4. The officers of the Association shall be a President, Vice-President, Secretary and Treasurer.

5. There shall be an executive committee of nine, including officers of the Association, a majority of whom shall be competent to transact business of the Association; whose duty it shall be to meet on the last Friday of each month, or oftener, as the case may be, to make all appropriations; to report their doings at each monthly concert, and to transact all business of the Association.

6. If any member wishes at any time to alter or withdraw his or her subscription, it may be done by application to the committee.

7. The annual meeting of the Association shall be on the first Monday evening in January, when it shall be the duty of the ex-committee to make a full report of all their doings the past year, and to accompany the same with such remarks and addresses as may be adapted to the occasion.

A similar constitution, in most respects, has been adopted by the church in Bleecker street. We know not how the subject will be viewed by other churches around us; but were there not every where so much apathy on the subject of benevolence, we should feel quite sure that the adoption of some such plan as the above, would increase the amount of funds, and decrease the expence of agencies. As circumstances are, we are willing the plan should be tried. Funds for every good object have too long been languishing.

Ministerial Self-Denial.—One of the ministers in the employment of the American Home Missionary Society, writes from North-Carolina as follows:—

"Within the last two months, I have been twice invited, perhaps I might say pressed, to leave this place, and take charge of a congregation in Virginia, with a salary of $700. I have declined the offer, feeling that it is my duty to labour here, though I should receive but $200. The Lord seems to have given me favour among the people in this region, and I think I can do more good here, at present, than elsewhere; and I hope I am willing to make any sacrifices of money, if the cause of God can be promoted."

Such sacrifices, he says, must be made by ministers who would spend their days usefully at the south; at least for a time. The society where he labours is blessed with a revival.

Christian Spectator.—Contents of the 4th number of volume 2, for December, 1830:—

Review of the Life and Writings of Andrew Fuller: On the Fear of God, as an essential principle of true religion: Letter from a Traveller on the Continent of Europe: Review of the Essays of Philanthropos, on Peace and War: Review of Letters on Missions: Review of Sprague's Letters to Youth: Review of Wheaton's Journal of a Residence in London: Review of Mr. Quincy's Address to the Citizens of Boston, and an Historical Sketch of Watertown: Review of Butler's Analogy of natural and revealed Religion: Review of High Church and Armenian Principles.

This number is received for subscribers, at the bookstore of Hastings & Tracy.

Third Report of the Trustees of the Oneida Institute of Science and Industry—is now issued in a neat pamphlet, for general circulation. The chief matters contained in it have already appeared in our columns; but we hope they will be neither forgotten nor disregarded. We know of no other object which has stronger claims upon the public liberality.

An old fashioned Preacher.—"Whitefield" introduces us to-day to an excellent old-fashioned preacher. By the way—old things, it seems, have sometimes been censured as novelties.

For the Western Recorder.

CENTRAL AGENCY FOR HOME MISSIONS.

The Directors of this agency wish to call the attention of the churches associated with them to the interests of their common enterprise.—We speak of it as a common cause, because we are conscious of no personal interest pertaining to us, which we do not share in common with our christian brethren. We trust they feel the importance of this holy work as deeply as we can. If any do not, we could wish that they might stand where we have stood, at the point to which the sighs and supplications of near one hundred feeble churches are constantly concentrating.

We say, then, to all whom the Lord has blessed with the ability and the disposition to assist us, that we are in want of funds. We desire particularly, that remittances might immediately be made of the sums subscribed, and now due. We trust none will wait for personal application from the Agent. The former Secretary having removed, the consequent changes and interruptions will not allow this to be seasonably done; and unless subscriptions are forwarded sooner than it would be possible for personal solicitation to be made by the Secretary, it will throw our treasury into a state of unnecessary and undesirable embarrassment.

On the subject of aiding feeble congregations, we wish to say, for the information of all concerned, that we hope to be able to render assistance to all who need it; and we hope none will be deterred from making application, who are in need of aid.

For the information of those who would apply for assistance, the following regulations are published:—

1. It is required that all applications to this Agency for assistance, be made in writing, and be signed by a majority of the officers of the church and society; or by persons authorised to make the application, when it proceeds from a people not yet formed into a religious society.

2. In all such applications, made and signed as aforesaid, it is required that the sum which it is believed may be raised for the support of the gospel, and the amount of aid needed, be specifically stated, together with the present condition and future prospects of the society, and all matters relative to the same, that may, in the view of the persons seeking aid, form the reasons for their request.

3. It is required that the churches and congregations seeking aid shall state, that all proper measures have been employed to raise means for the support of the gospel, to an amount as great as in their belief is practicable, under the present circumstances of such church and congregation.

4. Where societies shall be contiguous, or so nearly so as to render it convenient to avail themselves successively of the labours of a missionary, this fact shall be set forth by each, in connection with what is required in the foregoing articles, and each shall express their desire to enjoy such missionary services.

5. All persons signing the statements above required, will be considered as certifying that the things set forth by them are true, to the best of their knowledge, information and belief. Aside from inculcating here a most scrupulous regard to the truth, this Agency would have it remembered that it is a treasure of the church and the Lord, that they are bound to protect from unnecessary and fraudulent diminution.

It should be understood, also, that all applications for the reappointment of missionaries must be made in the same form.

Application for aid must always be made within, at most, one month of the time from which the commission is to bear date, and earlier if practicable. O. P. HOYT, *Cor. Sec'ry.*

For the Western Recorder.

MR. HASTINGS—Will you be so obliging as to answer the following queries:—

Am I under a moral obligation to aid in paying the old debts of an insolvent religious society, by my having become a member of such society *subsequent* to the period of such insolvency?

If you affirm that I am thus obligated, I would then enquire, whether I am not, on similar principles, equally accountable for Adam's *individual sin?*

Your reply will possibly oblige

MANY READERS.

ANSWER.—The above queries appear to have a special bearing upon each other, in the mind of the writer; but as we find some difficulty in ascertaining which of them is the principal, and which the subordinate one, we will at present just let them both stand, for the consideration of the "MANY" who may chance to be interested. It may not, however, be improper to state, that with all our deep sense of innate depravity, we can never *feel guilty* of eating an apple, that grew and perished near six thousand years before we were born.

POLITICAL.

CONGRESS.

In the Senate, on Tuesday the 1st instant, Mr. Benton submitted the following joint resolution, and supported it in a speech of two hours and a half, in which he justified himself for bringing it forward at this time, and earnestly urged his objections to the renewal of the charter of the bank:—

Resolved, by the Senate and House of Representatives of the United States of America, in Congress assembled, That the charter of the bank of the United States ought not to be renewed.

Mr. Webster called for the yeas and nays on the question to grant leave for the introduction of the above joint resolution; and the vote was as follows:—

Yeas—Messrs. Barnard, Benton, Brown, Bibb, Dickerson, Dudley, Forsyth, Grundy, Hayne, Iredell, King, M'Kinley, Poindexter, Sanford, Smith, of S. C. Tazewell, Troup, Tyler, White, Woodbury—20.

Nays—Messrs. Barton, Bell, Burnet, Chase, Clayton, Foot, Frelinghuysen, Hendricks, Holmes, Johnston, Knight, Livingston, Marks, Noble, Robbins, Robinson, Ruggles, Seymour, Silsbee, Smith, of Maryland, Sprague, Webster, Willey—23.

Duff Green, editor of the Washington Telegraph, was re-elected printer to the House, for the next Congress.

In the House of Representatives, on Thursday the 3d instant, Mr. Mallary, from the committee on manufactures, reported a bill to repeal that part of the act passed last session for the reduction of the duty on salt, which provides, that after the 31st of December next, the duty should be ten cents per bushel, instead of fifteen, as at present. The object of the bill was to continue the duty now levied. A discussion took place on the subject, until the debate was suspended by the close of the hour.

The amendment to the general appropriation bill, proposing to strike out the item for the payment of the salary of the minister to Russia, was then discussed by Mr. Burges, till after four o'clock, when an adjournment took place.

In the House of Representatives, on Friday, the 4th inst. Mr. Drayton, from the committee on military affairs, reported a bill to reduce the number of cadets at the United States military academy, and for other purposes; which was twice read and committed.

The House then resumed the consideration of the bill yesterday reported by the committee on manufactures, to continue the present duty on salt imported; and the question being on the *rejection* of the bill, a debate ensued, which lasted till the allotted hour had expired.

The bill for the relief of ex-President Monroe, which had been rejected and reconsidered, and afterwards passed by the committee of the whole, was this day read a third time and passed the House, ayes 104, nays 88, and was sent to the Senate. It appropriates $30,000, to satisfy the claims of the ex-President.

In the House of Representatives, on Saturday the 3d inst. the bill to continue the present duty on salt, was laid on the table, (in effect rejected), ayes 145, nays 41.

STATE LEGISLATURE.

Monday, Feb. 7.—In the Senate, the committee of the whole had under consideration the bill to reduce the parades and rendezvous of the militia of this state, and to repeal sections 1, 2, 3, and 4, of title 9, chapter 10, of the first part of the revised statutes, and all the other provisions of the said chapter, which are not in accordance with this bill. Some discussion arose, when on motion of Mr. Foster, the committee rose and reported.

In the Assembly, Mr. Stilwell reported against the petition of Nancy Chapman, of Troy, to be relieved from imprisonment for debt.—The committee say that there is no need of legislative provision, for according to law, a female cannot be imprisoned for debt, and if she had not been ignorant of her rights, she would not have been imprisoned. Agreed to.

The day was spent in debate on the Troy bridge bill; the first section of the bill was passed; when the committee rose and reported progress.

Tuesday, Feb. 8.—In the Senate, the committee of the whole had again under consideration the bill to reduce the military parades. Mr. Seward proposed several amendments to the bill. One of which was, to divide the militia into two classes, the first class to consist of all persons between the ages of 18 and 32, who shall be subject to the performance of military duty; and the second class to consist of all persons between the ages of 32 and 45, who shall be required once in each year to exhibit at their houses their arms and equipments.

After some conversation the committee rose and reported.

Mr. Dodge then moved to refer the bill and amendments to the adjutant-general. This motion gave rise to a long debate. It was supported by Messrs. Dodge, Foster and Benton, on the ground that all the information possible should be obtained before the subject was considered by the Senate.

The motion was opposed by Messrs. Maynard, Seward, Wheeler and Warren, on the ground that the general principles of the bill should be first adopted. Should it now be sent to the adjutant general, it would be virtually conferring upon him the powers of legislation. The present system was not only burthensome to the people, but it was the subject of ridicule. It was no longer considered an honour either to hold a commission or to be enrolled in the ranks of our militia, and public opinion called for a revision and modification of the existing laws upon this subject; and it was thought that the legislature was perfectly competent to make such revision, without applying to any branch of the government for aid.

On taking the question the motion was lost; noes 13, ayes 9.

In the Assembly, the day was again spent on the Troy bridge bill. The Speaker apologised for certain personal remarks which he had made in the previous debate on the bill; when the remaining sections were passed; the house concurred in the report of the committee of the whole, ayes 65, noes 25; and the bill was ordered to be engrossed.

Wednesday, Feb. 9.—In the Senate, the business transacted was unimportant.

In the Assembly, on motion of Mr. Stilwell, the committee on ways and means were instructed to inquire into the expediency of amending the law relative to the assessment and collection of taxes, so as to provide against double taxes in cases of mortgaged property.

The committee of the whole passed the bill relative to district school houses. [The site thereof shall not be removed, unless the commissioners of common schools consent thereto, in writing, nor then, unless two thirds of the inhabitants of the district vote for the removal, in a meeting called for the purpose.]

Thursday, Feb. 10.—In the Senate, the bill was passed to enable justices of the peace elected at the last annual election to take the oath of office.

The committee of the whole had again under consideration, the bill to reduce the militia parades. Mr. Seward spoke at length in favour of his amendment, proposing to class the militia; when the committee rose and reported.

In the Assembly, no business of importance was transacted.

Friday, Feb. 11.—In the Senate, the bill to reduce the militia parades was again under consideration. The question was taken on the amendment offered by Mr. Seward, to classify the militia, and it was rejected; when the committee of the whole rose and reported.

In the Assembly, the day was spent on a bill to class and tax the auctioneers in the city of New-York; but no question was taken on the subject.

FOREIGN.

London papers, to the 4th of January, were received by an arrival at New-York, on Tuesday last.

Great Britain.—The British Parliament adjourned, on the 23d December, to the 3d of February, in order that ministers might have time to mature their plans of retrenchment and reform. The Lord Chancellor supported the motion for adjournment, because he considered that, under existing circumstances, the presence of gentlemen among their tenantry, was a matter of greater importance than any thing that could be done in the house.

England was becoming more quiet, and there was a promise of a general return to order. The suspicion that any thing political had mingled itself with the cause of the riots, seems to have been discarded, and the true motive assigned is the distress which pervaded the entire working classes.

The prospects of trade were brightening, from the assurances given by ministers of their intention to endeavour to remedy, by every means in their power, the existing difficulties.

A great number of persons were under arrest, charged with destroying machinery, &c. Sentence of death and transportation had been passed upon a great number.

France.—Trial of the Ex-Ministers.—The trial of the ministers of Charles X. was concluded on the 21st December. They were found guilty of treason, and condemned to perpetual imprisonment, with the forfeiture of their titles, rank, and orders. The Prince de Polignac was moreover declared to be "civilly dead," a sentence, which in France, deprives a man of every civil and social right. It conveys his property to his heirs, dissolves his marriage, so far as respects its civil consequences, and takes from him all control and direction in the education of his children. The ex-ministers have been transported to the fortress of Ham.

Some disturbances were threatened in Paris among the populace, upon discovering that the ministers were not to be executed. Decisive measures were adopted by the government for the preservation of the peace of the city. Gen. La Fayette appeared among the crowd, on horseback, and addressed the people with much firmness and decision, announcing the determination to put down all excesses. Large bodies of the national guards were on duty, and multitudes of people were in the streets; but nothing serious had occurred, though much alarm prevailed.

When the sentences of the ex-ministers were published, it was apprehended by some of the ministers that they would be massacred in prison by the mob; but La Fayette was firm in opposing any attempt to remove them from the city. When the alarm was greatest, he repaired to the place of confinement of the ex-ministers, demanded a bed in their prison, and said he would not quit it until the sanctuary of the laws was assured. Happily no serious consequences ensued, and the men themselves are now left to ponder over their follies or their crimes in perpetual seclusion.

Resignation of La Fayette.—This great man has resigned his place as commander of the national guard. He had performed the duties which the crisis demanded, in establishing a new government, and restoring order; and as the Chamber of Deputies, who represent all France, and not Paris merely, had determined on a new organisation of the guards, by which La Fayette would for the moment be deprived of his command, though it was to be again conferred on him by the King, he promptly resigned, notwithstanding the earnest entreaties of Louis Philip that he should remain. He declared the office to be inconsistent with a constitutional government, said it was looked upon with jealousy by foreign powers, and that he always intended resigning. He is succeeded in the command of the Parisian national guard, by Count Lobau, one of the aids of the late Emperor.

The King, upon receiving La Fayette's letter of resignation, immediately sent (as he called him) for "his old and long attached friend." The call was promptly obeyed, and a long interview was the result. La Fayette declared that he appeared not as an unconnected individual, but as a negociator; and in reply to the King's earnest entreaty, that he would reaccept the command-in-chief of the guards from his hands, said he could never do so, without an infusion of popular strength into his majesty's present councils, and the introduction of such an electoral law as would satisfy the people, and give solidity to the institutions of the revolution. They parted late in the day on terms of warm mutual respect, and the king held a council of ministers, which lasted till midnight.

Return of the killed and wounded during the Great Week.—The municipal committee of Paris has nearly terminated its detailed examination of the facts of the revolution. The latest return is 1162 killed among the people alone, and more than 3000 wounded.

Poland.—The insurrection has become general throughout the kingdom, and great enthusiasm has been shown, even in some cases, by females. The Jews have generally risen in arms. We have several reports from that part of Europe, which we do not consider worthy of confidence. It is, however, stated with confidence, that the Emperor of Russia has determined to crush the rebellion, and has ordered an immense force to the frontiers. Forty thousand men were marching from St. Petersburgh. Count Diebitsch has been, by an ukase, raised to the chief command of the armies.

The Augsburg Gazette contains the following letter, dated St. Petersburgh, Dec. 10:—"The inhabitants here are in consternation respecting the insurrection at Warsaw, and many fear the loss of dear relations. At a review yesterday, the Emperor, accompanied by the hereditary prince, rode through all the ranks of the regiments, and made known the events at Warsaw to the soldiers; who all cried for vengeance, and were joined in their indignation by the spectators. "Your wish shall be complied with," answered the monarch: "I myself will lead you against the rebels." A general hurrah then resounded from all the ranks, and shouts of "Down with the Poles," were heard from all sides. Since this memorable scene, which renders the Emperor immortal in the eyes of all the Russians, every one vies with the other in making patriots."

The Mentz Gazette, of the 25th December, announces that an express, which arrived at Augsburgh, on the 21st, brought intelligence that 160,000 Russians, who are marching from all parts of the empire, proceed with such rapidity, that it is expected that 80,000 men will enter Warsaw by the first of January.

The Prussian State Gazette, of the 23d December, announces that the provisional government at Warsaw had ordered an immediate levy of ten battalions of 1000 men, in each waiwoidy. Two rich manufacturers have raised a German legion at their own expense.

On the 17th and 18th, a great number of citizens voluntarily worked at the entrenchments. Officers, citizens, the rabbis' school, and even the clergy, were seen working at them, encouraging each other. With these exertions the work will soon be completed. Yesterday a watch and several hundred florins were found in turning up the ground, and were immediately delivered up to the authorities.

A girl, thirteen years of age, has presented to the country 1000 florins, deposited in the bank. Count Ostrowski has given in ready money, bonds, and horses, 200,000 florins; Count Patz 100,000: and Prince Czartoryski 50,000. A citizen, Leo Malachowski, has sent to the government 100,000 florins.

The Netherlands.—A private letter, addressed to an eminent house in the city, states that the affairs of Holland and Belgium are likely to be adjusted; that Belgium takes upon herself one half of the Dutch debt, and that in return, the free navigation of the Scheldt is granted to the Belgians.—*London Globe.*

The French papers state, that Prince Leopold of Saxe Cobourg is to be called to the Belgic throne; and in order to remove the jealousies of France, is to marry the daughter of the citizen king.

Spain.—It is asserted as a positive fact, that the English cabinet has formally declared to Ferdinand, that the indispensable situation of kings of the 19th century, requires that justice and consistency should be adopted with respect to their subjects.

The iron hand of despotism has thus far prevented any serious menace to the throne of Ferdinand; and there is too much reason to fear that lying and priestcraft will prevail over liberal principles.

Italy.—The French papers mention a report which prevails at Rome, that a majority of the cardinals appear decided to vote Cardinal Fesch, archbishop of Lyons, and uncle of Napoleon, to the papal chair.

DOMESTIC.

Turkish Treaty.—The National Intelligencer says, "It is understood that the Senate have ratified the convention with the Ottoman Porte, with the exception of the reputed secret article, granting to the Turkish government certain privileges as to the building ships of war."

Judge Peck.—It is said that the trial of Judge Peck has cost the nation not less than $100,000, taking into calculation the pay of the members during the time which it has occupied, and the $23,500, which has been appropriated by the bill, to make compensation to the witnesses that attended on the trial, and the marshals who were employed either to serve subpœnas or to attend the proceedings.

Congressional Business.—In order that our readers may have something like a correct idea of the vast amount of private business which has accumulated, and is constantly accumulating before Congress, we state, that there were one hundred and thirteen distinct and separate memorials and petitions presented to the House of Representatives alone, on Monday the 24th ult. Of this whole number, it is quite possible, nay even probable, that the object of not one, though undeniably just and expedient, will be accomplished at the present session.

A Legislature opened in a Bed Room.—The Legislature of Lower-Canada covened at Quebec on the 24th ult. After waiting two days on account of the sickness of his excellency Lord Aylmar, the members of the two houses, at his own request, proceeded to his *bedroom*, in the castle of St. Lewis, where the session was opened with the usual formalities.

Lowell Companies.—The Lowell (Mass.) Journal gives the following as the names of the several companies in that town, incorporated for manufacturing purposes, with the capital of each:—

Merrimac Company,	$1,500,000
Lock and Canal Company,	600,000
Hamilton Company,	1,200,000
Appleton Company,	500,000
Lowell Company,	500,000
Middlesex Company,	500,000
Suffolk Company,	500,000
Total,	$5,300,000

Appointment by the Governor.—Earl Kidder, to be sheriff of Genesee county, in the place of John Wilder, whose office became vacant in consequence of his neglect to renew his security according to law.

Robert Monrell, of Chenango county, is appointed judge of the 6th circuit, in the place of John Tracy, who declined to accept the office.

Specie.—It is supposed the amount of specie now lying in the vaults of the Atlantic banks, is nearly *thirty millions of dollars*. The United States bank and branches have about eleven millions.

English Souvenirs.—The Philadelphia United States Gazette mentions that the ship Eliza, that was to bring out the precious freight of the London Annuals, the Keepsake, and Literary Souvenir, has been compelled to put away for a port in Spain, in consequence of a loss of rudder and serious injury sustained in her stern.

Good News.—We are glad to learn that there is not an individual confined within the walls of the jail of this county, either for debt or crime. *Washington Co. Post.*

Pol Sosef, a young Penobscot Indian, has shown a great talent for the art of painting, and a number of gentlemen in Bangor, Me. have furnished him the means of developing it.

MARRIED,

In Verona, on the 7th inst. *Mr. A. B. Clark*, of New-Hartford, to Miss *Mary Brainerd*, daughter of Rev. J. Brainerd, of Verona.

In Vernon, on the 30th ult. by Rev. A. Garrison, Mr. *Nathan C. Lincoln*, to Miss *Caroline G. Haviland*, both of Vernon.

On the same day, by the same, Mr. *Wilcox Campbell*, to Miss *Melinda Schuyler*, both of Vernon.

On the 9th inst. by the same, Mr. *Gardner Richmond*, of Augusta, to Miss *Almira M. Foot*, daughter of Mr. Adonijah Foot, of Vernon.

DEATHS.

In this village, on the 10th inst. *Elisha Cook Segur*, eldest child of Mr. Thomas B. Segur, aged 4 years.

In New-York, on the 5th inst. Dr. *John Watts*, an eminent physician and surgeon of that city.

In Acton, Mass. Mr. *Seth Brooks*, aged 91. He married in February, 1767, and lived with his wife sixty-four years, and she still survives him. Through their whole lives, they scarcely knew what it was to be sick themselves; and it was not till the two last years of his life, that the health of Mr. B. became very much impaired. They had nine children, who lived to the age of manhood, several of whom had families. All the children, and nearly all the grand children, have fallen victims to the disease of consumption; which is a remarkable fact, when the age, and uniform health of the parents are considered. Two grand-children, and five great grand children, only, now survive.

WESTERN EDUCATION SOCIETY.

A quarterly meeting of the examining committee of Clinton, is to be held on the 1st Tuesday of March next, at the house of Rev. Noah Coe, in New-Hartford, at two o'clock, P. M. Candidates for assistance may then be examined. WM. R. WEEKS, Clerk.

Feb. 8, 1831.

Received, for the months of January and February, $301.56, of the Benevolent Association of the first Presbyterian Church and Society in Utica. MOSES BAGG, *Treasurer.*

List of Letters received at the office of the Western Recorder, during the last week.

Lewis Riggs, P. M. Geo. W. Burke, J. Hall, P. M. G. W. Herrick, Wm. Pierce, P. M. N. Potter, P. M. A. H. Taylor, P. M. Rev. J. Leavitt, N. Seymour, A. Garrison.

MR. FOOT'S SERMON.

JUST published, and for sale by HASTINGS & TRACY, No. 94, Genesee street—A Sermon, on the connection between Divine and Human Agency, in the Salvation of the Soul: By George Foot, pastor of the presbyterian church in Fairfield, N.Y. Text—"Then saith he to the man, Stretch forth thine hand. And he stretched it forth, and it was restored whole as the other."

Feb. 8, 1831.

FOR SALE,

A DWELLING-HOUSE, Barn, Out-Houses, and fourteen acres of Land, with an orchard of cultivated fruit, situated near the village of Hampton, on the main road to Whitesborough; possession to be given by the first of May next. Adjoining this place is a lot of twenty acres, to be sold on very reasonable terms. The place is eligible for a mechanic, or for any person wishing a small farm, contiguous to a pleasant village, well accommodated with schools and religious privileges. For further particulars, enquire of the Subscriber, on the premises. JAMES EELLS.

Westmoreland, Feb. 7, 1831. 6w3*

A SMALL FARM FOR SALE.

THE Subscriber, being about to remove to an adjacent society, offers for sale a convenient HOUSE and BARN, and sixteen acres of Land. The buildings are principally new; the land is of an excellent quality, and under a good state of cultivation. There is a good well of excellent water within a few rods of the house, which never fails, and is equal to any rain water for washing. This property is situated on the public road from Rome to Trenton, about eighty rods from Floyd corners, (the centre of the place), twelve miles from the flourishing village of Utica, and six miles from Rome. The situation is very pleasant and healthy. It would be an advantageous situation for a farmer, almost any kind of a mechanic, a physician, or any other professional man. The Subscriber having purchased the right of soil, will be able to give an indisputable title. The terms of payment will be made accommodating to the purchaser. The above property, if not sold, will be rented in March or April next. For further particulars enquire of the Subscriber, on the premises.

S. W. BURRITT.

Floyd, Jan. 24, 1831. 4w6*

NEW BOOKS.

JUST received at the Depository of the American Sunday School Union, Utica—

Life of St. Paul: Grand Father Gregory:
Evening Recreations, in a series of Dialogues on the Geography and History of the Bible:
Life of Mrs. Judson, with an account of the Baptist mission at Burmah:
Jesus Christ the Child's best Teacher:
Mary Scott, or the Child I loved at the Sunday School: The Hills:
Together with an entire assortment of the Union's Publications.

Orders addressed to the Agent, No. 137, Genesee st. will receive immediate attention. *Jan.* 18, 1831. 1

WILLIAM WHITELEY,

MUSICAL INSTRUMENT MAKER, and MUSIC SELLER, on the corner of Genesee and Whitesboro' streets, No. 29 up stairs, Utica.

Patent and all other Flutes, Clarionets, Flageolets, Fifes, and all other Wind Instruments, Bass Viols, Violins, Bows and Strings, Bassoons, Serpents, and Clarionet and Bassoon Reeds, wholesale and retail.

☞ Instruments repaired. *Jan.* 11, 1831. 2m3

A FRESH SUPPLY OF GROCERIES,

JUST received by PARKER & HASTINGS, No. 90, Genesee street, comprising a very large and general assortment of articles in their line of business, among which are—

100 chests Hyson, Young Hyson, Hyson-skin, Tonkay and Black Teas, of fresh importations:
30 hhds. St. Croix, Muscovado & N. Orleans Sugars:
50 boxes Loaf & Lump Sugars: 40 hhds. Molasses:
200 boxes Bunch, Muscatel and Bloom Raisins:
30 kegs Raisins: 100 boxes Herring:
40 bags Coffee: 250 qtls. Cod & Scale Fish:
100 bags Shot, assorted numbers, &c. &c.

Which are offered at wholesale or retail, at a small advance from cost. *Utica, Dec.* 14, 1830. 50

STRAYED,

FROM the Subscriber, the latter part of November last, a dark brown COW, with a still darker face, and white flanks; well built, but of moderate size.—Whoever will give notice where she may be found, shall be compensated. CHARLES HASTINGS.

Jan. 25, 1831. 4w2

POETRY AND MUSIC.

From the Lansingburgh Gazette.

A SAPPHIC ODE ON THE UNIVERSE.

Rise, contemplation, mount the starry regions;
View the grand concave, deck'd around with spangles:
Boundless! amazing! far beyond conception,
Vast the dimensions!

What skillful artist plann'd the noble structure?
What mighty power rais'd the noble fabric?
Where the strong pillars, that support the building,
Grand and majestic?

Come, son of science, taste the feast of wisdom;
Bring forth thy glasses; view the starry beauties;
Ponder, and wonder; read the noble volume
Of the creation.

See the bright millions, through the depths of ether,
Sparkling like diamonds, on the face of midnight!
Worlds without number, with amazing swiftness,
Rolling around them!

What hand almighty fram'd these shining wonders?
Rais'd orbs enormous from the womb of nothing?
Hurl'd them stupendous, flaming through the ancient
Regions of darkness?

Where, ancient nothing, are thy gloomy regions?
Where are the confines of a thousand systems?
Where the vast circle, that surrounds creation,
Wide and stupendous?

Angelic armies, strong in operation!
Princes of heaven, penetrating powers!
Bright and sagacious, traversing the heavens
Swifter than sun-beams!

Have ye completed the amazing circuit?
Have ye discover'd nature's utmost limits,
In your researches through revolving ages,
Since the creation?

Know ye Jehovah's universal empire?
Has any Newton, midst celestial sages,
Solv'd the grand problem, whilst attendant angels
Shouted applauses?

How the celestials, fill'd with admiration,
Struck with amazement at the frame of nature,
Raise hallelujahs to the great, eternal,
Mighty Creator!

Children of Adam, join the bright immortals;
Pour acclamations to the King of Glory;
Whose mighty *fiat* rais'd the vast creation,
Perfect in beauty!

Who is this dread Prince? Who this King of Glory?
He on the cross hung! bled for human rebels:
He conquer'd death's power; broke the tyrant's sceptre;
Rose from the dark tomb!

He, mighty Victor, triumph'd over Satan;
He alone vanquish'd all the powers of darkness:
Then those apostates felt his awful vengeance
Flaming around them!

When he ascended to the blissful regions,
Round him attended bright cherubic legions:
There sits the God-Man on a throne of glory,
King over all worlds!

Come then, ye mortals, join with lofty seraphs;
Sing hallelujahs to the King Eternal;
Raise loud hosannahs to the mighty Saviour;
Hail the Redeemer!

Boundless compassion! Love surpassing knowledge!
Language is lost in such amazing wonders!
Come, meditation; come in solemn silence,
Muse then his praises.

Musical Instruction in Common Schools.—Rev. W. C. Woodbridge, who has recently returned from Europe, where he pursued his inquiries relative to the subject of popular education, recommends in his Annals of Education, the introduction of the rudimental branches of music into the elementary schools in this country. The following is an extract from his remarks in the September number of his Annals:

"In the United States, singing is usually considered as an accomplishment which belongs to the luxuries of education. In Germany, it is deemed an essential part of common school instruction; as the means of cultivating one of the most important of our senses, of softening the character, and especially of preparing children to unite in the public worship of God. It is considered no more remarkable, and no more difficult, for children to read and write music, than language; and musical tones are made the means of associating valuable ideas with the common objects and phenomena of nature, and the ordinary events of life."

The English musicians, at least those who are critics, have not given a very favourable representation of these efforts of their German brethren; yet it must be recollected that they speak of music only as a fine art, and not as to its *religious importance*. This is certainly a great oversight. The accomplished orator might as well undertake to disparage the institution of preaching, because so few of the clergy are masters of his favourite art. We do sincerely hope that the rudiments of music will yet find a place in our common, Sabbath, and infant, schools; and eventually be carried into our higher seminaries of learning.

While we think of it, the ninth edition of the Musica Sacra contains an appendix, setting forth the manner of inculcating juvenile instruction in music, much after the German plan. It is hoped that teachers will be benefitted by the perusal.

Musical Carcanet.—The first number of a small monthly pamphlet, bearing this title, has just come to hand from the press of G. C. Bleecker, New-York. It contains secular songs, (music and words), is neatly executed and offered at $2 a year, in advance. The compilers, we suppose, will print just what happens to be in favour, without much reference to intrinsic merit.

Harmonia Sacra.—The New-York Baptist Repository mentions, in respectful terms, the appearance of a new compilation of psalmody, bearing this title, and edited by A. Jones. We know nothing further respecting it.

MISCELLANEOUS.

From the New-York Observer.

OBITUARY.

Messrs. Editors—It may cheer the heart and encourage the hope of many a Christian, should I give you an account of what my eyes have seen and my ears have heard, and I trust my heart has felt, of the loving kindness of our glorious Redeemer to one of my dear people. The subject of this grace, was Mrs. Frances Henrietta Phelps, wife of Mr. George D. Phelps, and eldest daughter of Mr. John F. Randolph, of this city. She was married in May last. The union was one of the happiest, and they commenced life anew under the most propitious circumstances. But it was soon discovered that the worm was doing his work of death at the root of this lovely flower.

During the fall, her anxious friends perceived that the consumptive cough was seated on her lungs, and rapidly consummating the work of destruction. She too saw it, and immediately commenced preparing herself for the event. Blessed be God, she had not need to think for the first time of preparation for death. In 1826, in the 17th year of her age, she gave her heart away to the Saviour, and made a public profession of her faith, in my church. From that time I believe she was sincerely united with the Lord Jesus. Like others her hopes were variable, and until her last days she was very fearful. This thing, however, I discovered; that her seasons of sickness, and they were many, were with her seasons of consolation. But she was always afraid of being deceived, and in "bondage, through fear of death." But when she saw the hour of her probable departure not far off, she arose and trimmed her lamp, and prepared to meet the Bridegroom. From that time I was with her almost every day, and would that I could tell you of all the displays of the grace of Jesus which I there witnessed.

Her sick room was one of almost uninterrupted hope and triumph. Christ crucified was the foundation of all her joy; and on him she rested with an unwavering reliance. She could say, "I know that when my earthly house of this tabernacle is dissolved, I have a building of God; a house not made with hands, eternal in the heavens." In this frame of mind she continually lived, "having a desire to depart and be with Christ, which was far better." Death had literally lost its sting, and the grave its victory, to use both her own language and that of the apostle, long before her own departure. She would converse about it with perfect composure, and even exultation. "At the next communion," said she, "while you and the church are sitting around the table, I shall be singing hallelujahs in heaven." The Sabbath previous to her death, she said to her husband, "Next Sabbath I shall be in heaven." And that this was not a vain hope, all her accompanying experience abundantly evinced; all the graces of the Spirit seemed to cluster around her soul. She followed her Saviour in the patient endurance of suffering. She adopted fully the language of that beautiful verse, which I often repeated to her,

> Sweet in the confidence of hope,
> To trust his firm decrees;
> Sweet to lie passive in his hands,
> And know no will but his.

After a night of severe coughing and much pain, she said to me, "I was willing to lie and cough, and felt like a child in the arms of its father." She could compare her feelings to those of a wearied child, and felt perfectly willing to suffer just as long as her heavenly Father wished. "This is nothing," she would say, "to what my Saviour suffered." Her prayer was constantly for patience, and patience had its perfect work.

You must not suppose that her desire to depart arose from the fact that she must die. I recollect well the grief which her fine face expressed one morning, after a night of pain, when she said to me, "I was afraid that my desire to depart arose from the wish to get rid of pain;" but instantly she added, "Mr. L. I do love Jesus Christ *so*." Yes, this was the reason; she wished to be with Christ, that she might see him as he *is*, and love him as she *ought*. She knew too that while she remained here, sin would mingle with her services. And she desired to depart that she might be perfectly holy. Her soul hungered and thirsted after righteousness. With this confidence of her interest in Christ, was united an ardent desire for the salvation of sinners. Her friends will not forget the affecting appeals she made to them, as she stood on the very verge of eternity. Indeed, love to God and benevolence to man seemed to be the very breathing of her soul.

In this state of joyful expectation she was waiting for the coming of her Redeemer, with her loins girded and her lamp burning, until the morning of Saturday, the 15th inst. About midnight the Bridegroom came. She called her husband to her bedside, and said, "My dear, I feel strangely, I must be dying." He perceived that it was so, and said, "My dear, do you still desire to praise God?" She clasped her hands *thrice*, and exclaimed, "Glory, glory, glory to God for;" and then her voice faltered. Shortly after, summoned at her request, I entered this house of God—this gate of heaven. Never in time or in eternity shall I forget that moment. The instant her eye caught her pastor, a heavenly smile irradiated her countenance, and reaching out her icy hand, she began to repeat,

> "Jesus can make a dying bed;"

and then her voice faltered again: I concluded,

> "Feel soft as downy pillows are,
> While on his breast I lean my head,
> And breathe my life out sweetly there."

It was a verse I had often repeated to her. After this she spake but little, but knew us all, understood all we said, and in a few moments her happy spirit winged its way to Jesus. Never did I witness such a scene before. "May I die the death of the righteous, and may my latter end be like her's." She died in the 22d year of age.

Her friends have indeed lost a treasure; and their loss is irreparable on earth. Independent of her piety, she was very lovely. Possessed of a gentle and affectionate spirit, of engaging manners, and a cheerful temperament; she was calculated to make a husband very happy. But Jesus loved her, bought her with his blood, renewed her with his Spirit, and has taken her to glory. I trust her weeping family will by this dispensation of sorrow and of mercy, be led to follow her to that world where friendship is eternal and uninterrupted.

A PASTOR.

GIVE US A BETTER IN ITS STEAD.

At the present time desperate efforts are made by the enemies of christianity in our country, to oppose the progress of religion, and destroy its institutions. But could they effect their object, and exterminate christianity among us, what would they gain? Could they introduce a better religion, one more adapted to animate our hopes and restrain our passions, to supply an antidote to our miseries, and promote universal happiness in this life and that to come, they might not only claim our attention, but demand our co-operation.

It is reasonable to require, that, if they take away our present religion, they should substitute something better in its stead. It is a well know fact, that every nation yet discovered has had its religion of some kind, with its ministers, rites, and ceremonies; and it was the opinion of ancient legislators, that without some religion, human society could not exist. What then may we rationally expect in exchange for that religion, which gives us clear ideas of the perfections and government of God; reveals a future state of rewards and punishhments, and a way in which a condemned, polluted sinner may be pardoned, purified and saved; which has in a great measure abolished from the earth the system of slavery under which it formerly groaned; disenthralled the female sex, and elevated them to an equality with the other; cemented the bonds of marriage, and made provision for the maintenance and education of children; mitigated the rigours of despotism, the horrors of war, and the severity of punishment; humanised the manners of men, and shed the illumination over all classes of society; which has administered a cordial to the fainting, a soothing antidote to the sorrowful, and has been an angel of mercy to the dying?—*Chris. Spectator.*

WAITING GOD'S TIME FOR A REVIVAL.

Says a writer in the Pittsburgh Herald, "I recollect it was suggested to a pious elder, that in the church of which he was an overseer, there were evident signs, and that there had been for months, that God was waiting to be gracious; that the reason why divine influence was not more generally experienced, was that the church members were as the "heath in the desert, that see not when good cometh;" that faith, and prayer, and humiliation were wanting. This elder, in the sincerity of his heart, misapplied the language of the prophet, and replied, "If the vision tarry, wait for it." At this annunciation, I felt discouraged, and as I was younger than he, I did not wish to argue the point. I only reflected on the solemn consequences of forming incorrect opinions as to the *willingness* of God to impart divine influence; as to the *time* and *manner* in which he makes it known, that he carries on his work of grace, "not by might nor by power," but by his Spirit. Or rather, I lamented that on this subject, so immensely interesting to the church, and to the world, so few appeared to have clear conceptions of what God has taught, or what they may expect from the direct agency of the Holy Spirit accompanying truth."

"Whoever despises music," said Martin Luther, "I am displeased with him. Next to theology, I give a place to music; for thereby all anger is forgotten, the devil is driven away, and melancholy, and many tribulations, and evil thoughts, are expelled. It is the best solace for a desponding mind."

LITERARY AND SCIENTIFIC.

PROFESSORSHIP OF SCHOOL-KEEPING.

The Trustees of Washington college, West-Pennsylvania, announce their determination to establish a professorship of English literature, with special reference to the preparation of school-masters. The department will be devoted exclusively to English literature, and in it will be taught penmanship, grammar, arithmetic, book-keeping, surveying, mensuration, geography, American history, composition and elocution, with a special view of qualifying young men for taking charge of common schools. In establishing this professorship, the board will have a regard to the late improvements which have been made to the eastward in the system of instruction, and will be careful to secure the services of some gentleman well qualified to fill the department with distinguished ability. By this arrangement, an opportunity will be afforded to those who have not the means of prosecuting a regular collegiate course, of becoming accomplished English scholars, and of obtaining a thorough acquaintance with all those branches of English learning which is essential to enable them to become able and successful instructors, together with the most improved method of imparting instruction. A special diploma will be granted to those young men, who, after a public examination, furnish satisfactory evidence of their thorough knowledge of the branches taught in the department. This the board deem to be the most important consideration. In this region of country the system of common school instruction is defective, grossly defective, and it is believed, that no other means will be found more effectual in removing the existing evils than the one now proposed, of raising up and qualifying young men for taking charge of the schools. This will be striking at the very root of the evil, and, if successful, must be attended with important salutary consequences. Operations to commence on the first of May next; tuition $4 a quarter. This college, "since its resuscitation," has 42 students, and more are coming.

New Department.—Mr. Coffin, of Greenfield, proposes to open an agricultural department for lads under sixteen years of age, in connection with his boarding school for young men at Greenfield, Mass. It will occupy a separate building, under the constant supervision of Mr. Gray. The number of scholars is limited to 16; total expense $2. 50 a week, to the payment of which the avails of the scholars' labours will be applied.

Common School Classics.—The Rhode-Island Journal informs us, that "Mr. Angell is about to publish a complete series of common school classics, with the exception of arithmetic, in eight volumes, the three first of which are published and have been introduced into the public schools in Providence. As each book is a spelling and reading book of itself, the scholar requires but one book instead of two. The grammar to accompany this series is also published, and the other numbers are in the press, and will shortly appear."

Scientific Tracts, designed for Instruction and Entertainment, and adapted to schools, lyceums, and families; conducted by Josiah Holbrook and others: Boston, Carter, Hendee & Babcock.—The fifth number of these tracts has appeared. The 1st and 3d are on the atmosphere; the 2d on geology; the 4th on gravitation; the 5th on animal mechanism; the eye, by Jerome V. C. Smith, M. D. This last contains forty pages, and treats the subject in a manner adapted to general use. The explanations are illustrated by many diagrams. This number alone is worth half the price of the annual series.

Law.—Professor Yates lately delivered a lecture before the Utica Lyceum, on introducing the subject of civil and municipal law, into common schools.

The New-York Sentinel recommends that spelling be taught at school, by causing children to set types for books. It says a printing-office is attached to a school at Hazlewood, England, and that at some school in Massachusetts female pupils print a paper.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$5 13a	Sole, oak tanned, lb.	20a25
Pearl do.	5 69a	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	all	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	9a10	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	12a13	Beef, mess, bbl.	8 75a9 12
Alabama	11a12	—— prime	5 62a6 12
Feathers.		Pork, mess	14 50a
Live American	34a36	—— prime	10 50a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	2 37a2 50	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 00a3 25	Cheese	6a8
Mackarel, No. 1	5 87a6 00	*Rice.*	
Shad, Con. mess	8 85a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 27a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	6 25a6 37	Havana, white, lb.	11a14
Western (canal)	6 50a6 75	—— brown	8a9
Rye flour	3 87a4 00	New-Orleans	7a8
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 25a1 30	*Tallow.*	
—— western	1 40a1 45	American, lb.	6a7
Rye	70a72	*Teas.*	
Corn, north yellow	63a65	Bohea, lb.	32a34
Oats	30a37	Souchong	44a75
Barley	80a	Hyson-skin	38a75
Beans, 7 bushels	7 00a8 00	Young-Hyson	70a1 06
Hides.		Hyson	85a1 12
La Plata, lb.	15a16	Gunpowder	1 00a1 30
S. A. horse, piece	1 50a1 60	Imperial	1 00a1 30
Hops.		*Tobacco.*	
First sort, lb.	9a	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L. P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a60
Hoops, per M.	35 00a36 00	—— pulled	50a60
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public.

ROBERT PAUL,
WILLIAM PAUL.

Utica, Nov. 5, 1830.

SUNDAY SCHOOL BOOKS.

THE Depository of the American S. S. Union, in this village, has been recently replenished with Books for Sabbath School Libraries. Besides all the variety published by the American S. S. Union, a very valuable collection of approved Miscellaneous Works have been received.

Alexander's Dictionary of the Bible: Union Questions, 1st, 2d & 3d vols: Infant School Manual, new edition: Lessons for Infant Sabbath Schools, with plan for conducting an infant class: Cruden's Concordance: Henry's and Scott's Commentaries, &c. &c.

Periodicals.—Sabbath School Teacher's Magazine, at $1.50 per annum, in advance: Youth's Friend, at 25 cents per annum. These are published by the American Union, and circulated from this Depository about the 10th of each month. The Infant's Magazine is published monthly and sold at 1 1-2 cents per number.

SUNDAY SCHOOL JOURNAL.

Proposals have been recently made by the American Union, for publishing a weekly paper, with the title of "*Sunday School Journal, and Advocate of Christian Education.*" The specimen number of the Journal may be seen at the Depository. It is to be published regularly after the 1st of January, 1831. The price to single subscribers is $2 per annum. If not paid within three months after receiving the first number in each year, the price will be $2.50 per annum.

Subscriptions for either of the above Periodicals received, or orders for Books executed, by

EDWARD VERNON,
Agent A. S. S. Union, at their Depository in Utica, No. 187, *Genesee street.*

N. B.—The "Teachers Magazine," after this year, will be published quarterly, and will be sent to the present subscribers, unless notice to discontinue the work is received on or before the 1st January next.

Dec. 7, 1830. 49

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by Hastings & Tracy, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7. 1830.

HARDWARE, &c.

JAMES DANA & Co. No. 88, Genesee street, are now receiving, by the late arrivals from England, in addition to their former Stock, a fresh supply of Hardware, Saddlery, Cutlery & Cabinet Ware, which they offer, wholesale and retail, on the most favorable terms. *Utica, May* 25, 1830. 21

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.

N. SAFFORD.

Utica, April 6, 1830. 14

THOMSON'S
CELEBRATED STOMACH RESTORATIVE, or *Anti-Dyspeptic* WINE BITTERS.

THE salubrious effects of this admirable Pectoral has been such, as to leave us to conclude that it stands unrivalled in the class of tonics, by any remedy now extant, for removing *Dyspeptic Affections*, restoring digestion, regulating the tone of the stomach, and thereby exciting the appetite. To those who live a sedentary life, the happy effects of these Bitters, for expelling faint, torpid feelings, the headache, &c. are most striking. They are good in all cases where the stomach has become weakened, or lost its tone, from the use of deleterious drugs, such as *calomel, opium, nitre,* and *ratsbane.* ☞ Prepared by George F. Fowler, two doors west of Nail creek, West-Utica. Price $1 per bottle. *Utica, Jan.* 4, 1831. 1

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr. Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air.

The Pulmist, or Art to cure the Consumption, has been published as a guide. Ample consultations furnished in difficult cases, at ten dollars.

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Southmayd, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle, and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

THE MUSICAL CABINET,

OR a Collection of Sacred Music, comprising a great variety of Psalm and Hymn Tunes, Set Pieces, and Anthems, selected principally from the works of the most eminent ancient and modern writers, embracing all the variety of metres in general use, together with a concise introduction to psalmody; compiled and arranged by Alling Brown: Just received and for sale by

Nov. 30, 1830. HASTINGS & TRACY.

TO DISCHARGE FROM DEBT.

[Pursuant to Revised Statutes, part 2, title 1, chap. 5, art. 3, relating to "voluntary assignments made pursuant to the application of an insolvent and his creditors."]

HUGH WYLIE, of Westmoreland, Oneida county; notice first published January 25, 1831; creditors to appear before Chester Hayden, Esq. first judge of Oneida common pleas, at his office, in the village of Utica, on the 6th day of April, 1831, at ten o'clock in the forenoon. 4w10

PETER PARLEY'S GEOGRAPHY.

HASTINGS & TRACY, publishers of the interesting little work, entitled, "Peter Parley's Method of telling about Geography to Children," now offer it for sale, and will supply Booksellers and others on the same terms with the publishers at Hartford. The previous publications of this author are well known; and the recommendations of the present work are numerous and respectable. *September*, 1830.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "Swaim's Panacea, Philada." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. Wm. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.

Utica, February, 1830. 51

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypocondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.

July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee